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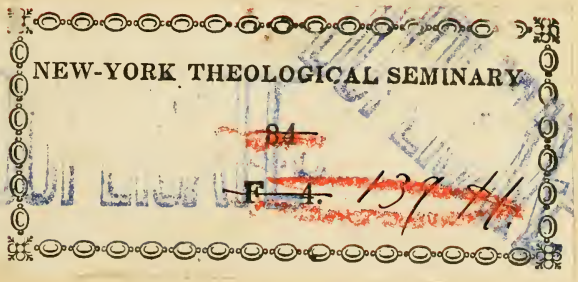
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[2d Edition, Aug. 1820.

Missionary Sketches, No. I.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

DESCRIPTION OF AN ANCIENT SCULPTURE

IN

THE CAVERN PAGODA OF ELEPHANTA,

Near Bombay, in the East Indies.

SEEVA. *BRAMHA.* *VEESHNOO.*

THIS cave, and the small island in which it is situated, are supposed to derive their name from the figure of an Elephant, made of black stone, large as the life, near the landing-place. The cave is about three quarters of a mile from the beach: the path leading to it lies through a valley, the hills on either side beautifully clothed, and except when interrupted by the plaintive note of a dove, a solemn stillness prevails, fitting the mind of the traveller for the contemplation of the approaching scene.

The cave is formed in a rocky hill; its massy roof is supported by rows of columns, regularly disposed, but of an order different from any in use among us. Colossal figures in relief are observed upon the walls; these, as well as the columns, are cut of the solid rock, and by artists, it would appear,

possessed of considerable ability, unquestionably of astonishing perseverance.

The wall at the upper end of the cave is crowned with sculpture; the attention is first arrested by a grand figure, representing a being with three heads. The middle face is represented full, and expresses dignified composure; the head and neck splendidly covered with ornaments.

The face on the left is in profile, and the head-dress rich; in one of the hands is a flower, and in the other a fruit, resembling a pomegranate; a ring, or bracelet, like that now worn by the Hindoos, is observed on one of the wrists; the expression of the countenance by no means unpleasant.

Different is the head on the right; the face is in profile; the forehead projects, the eyes stare, snakes supply the place of hair, and the figure of a human skull is conspicuous on the covering of the head; one hand grasps a monstrous Cobra de Capella (the hooded snake); the other a smaller. The whole is calculated to strike terror into the spectator. The height of this bust is about *eighteen* feet, and the breadth of the middle face about four.

On each side of the niche in which this bust appears, is a gigantic figure, leaning on a dwarf. A niche of considerable dimensions, and crowned with figures, is formed on each side of the above.

On either hand of these groups is a small dark room, sacred, probably, in ancient times, to all but the unpolluted Brahman; but bats, spiders, scorpions, and snakes, are now in possession of it.

In several parts of the cave are other rooms, some about thirty feet square, with numerous figures, among which is one resembling the human body, with the head of an elephant, supposed to be *Ganesa.*

The part of the cave in which these figures appear, and which is generally called *The Great Cave*, is in length about 135 feet, and its breadth nearly the same.

The bust, of which a figure is here given, is generally believed to be a personification of the three grand attributes of that Being for whom the ancient Hindoos entertained the most profound veneration. The middle head represents Bramha, or the *creative* attribute; that on the left Veeshnoo, or the preserving; and the head on the right, Seeva, or *destructive*, *changing*, or *regenerating* attribute.*

* It is remarkable that there should have been a place in Israel called *Baal-shalisha,* signifying, as some think, *The Lord of Triplicity,* and from whence a man brought a present to Elisha, the prophet of Jehovah. 2 Kings, iv. 42.

Bramha.

Bramha is elsewhere frequently represented as a man with four faces, of a gold colour, dressed in white garments, riding on a goose. In one hand he holds a staff, in the other an almsdish. He is called the grandfather of gods and men; but he is not much regarded in the modern superstition.

He is said first to have produced the waters; then the earth; next, from his own mind, he produced a number of sages, and four females. From these sages were produced the gods and the giants.

The Brahmans, in their morning and evening worship, repeat an incantation, containing a description of the image of Bramha; at noon they perform an act of worship, by presenting to him sometimes a single flower. In the month *Maghu*, at the full moon, an earthen image of this God is worshipped, with that of Seeva on his right hand, and that of Veeshnoo on his left. On the next day all the three gods are thrown into the river.

Bramha, though honoured with the venerable name of *grandfather* of gods and men, seems to be as wicked as any of them. He was guilty of drunkenness and incest; and having quarrelled with Veeshnoo about supremacy, lost one of his heads (for he had originally *five.*) He was also charged with stealing several calves from the herd which Krishnu was feeding. Sometimes he assumed the form of a religious mendicant, and wandered about the earth.

The heaven of Bramha is described to be 800 miles long, 400 broad, and 40 high; but Narudu, when attempting to describe it, declared himself incompetent to the task, and that he could not accomplish it in 200 years.

Some of the Hindoo writers consider Bramha only as an emanation from the Supreme Being, who existed from all eternity; and when it pleased him to create the world, he said, "Rise up, O Bramha." Immediately a spirit, of the colour of flame, issued from the Deity, having four heads and four hands. Bramha, gazing round, and seeing nothing but the immense image out of which he had proceeded, travelled for a thousand years in the anxious endeavour to comprehend its dimensions. But after all this toil, he found

his conceptions on the subject as dark as before. Lost in amazement, Bramha gave over the journey. He fell prostrate, and praised what he saw with his four mouths. The Almighty then, with a voice like ten thousand thunders, was pleased to, say, "Thou hast done well, O Bramha, for thou canst not comprehend me."

Sir William Jones, in his discourse on the Chronology of the Hindoos, quotes a passage which displays their conceptions on this point. "A thousand ages are a day of Bramha; a thousand such days are an hour of Veeshnoo; six hundred thousand such hours make a period of *Rudra;* and a million of Rudras* are but a *second* to the Supreme Being.

Veeshnoo.

Veeshnoo is represented as a black man, with four arms, sitting on *Gurooru*—a creature half bird half man, and holding in his hand the sacred shell, the chukru, the lotus, and a club. He wears yellow garments. The Hindoo shastres give accounts of ten incarnations of Veeshnoo, nine of which are already past. He has a vast number of different names, descriptive of his powers and actions. He is said to have two wives--the goddess of learning, and the goddess of prosperity, which have caused him much trouble; for all the Hindoos acknowledge that it is a great misfortune for a man to have two wives, especially if both live in one house.

The heaven of Veeshnoo is described as entirely of gold, eighty thousand miles in circumference; all its pillars, buildings, and ornaments, are composed of jewels.

He is called the *Preserver*, but the actions ascribed to him under this character are referred to some other forms or names, of which one is the *Shalgramu*, a stone.

He is sometimes called the *Household god*, and many choose him for their *guardian deity;* these persons mark their faces with two lines, drawn the whole length of the nose, and carried forward in two straight lines across the forehead; it is generally made with the clay of the Ganges, or with powder of sandal wood.

Seeva.

Seeva (sometimes spelt Shivu), *the Destroyer*, or *Regenerator*, has the second place among the Hindoo deities, though generally, in allusion to their offices, these three gods are classed thus—Bramha, Veeshnoo, Seeva.

He is represented as a white, or silver-coloured man, with five faces and four arms: he has an additional eye, hence called *Trilochunu*, the three-eyed—(as Jupiter was called *Trioculus.*) His forehead is adorned with a half moon. He rides on a bull, which animal is one of the forms of Veeshnoo, as a personification of Religion; his four feet signifying Religious Austerities, Purity, Compassion, and Truth. In one hand he holds an axe, as the destroyer of the wicked. Like Bacchus, (whom he resembles) he wears a tiger-skin garment, and his worship is often attended with excesses like that of the god of wine. One of the images of Seeva is the *Lingu*, a smooth black stone, almost in the form of a sugar-loaf. The Lingu-worship is too indecent to be described; but the temples employed for it are far more numerous than those which are dedicated to any other idol, and the daily worshippers, who make the image with the clay of the Ganges every morning, beyond comparison far greater than the worshippers of all the other gods put together.

Those who receive the name of Seeva from their spiritual guides, wear a mark on their foreheads, composed of three curved lines, like a half moon, to which is added a round dot on the nose.

In the month *Choitru*, an abominable festival in honour of this god is celebrated, when many Hindoos, assuming the name of Sunyasees, inflict on themselves the greatest cruelties. Some cast themselves down from a stage twenty feet from the ground; others pierce their tongues through with sharp instruments; others perform the ceremony called *Churuku*, in which hooks being passed through the flesh of a man's back, he is suspended by a rope to posts, fifteen or twenty feet high, and swung round for half an hour or more.

Such, Christian Reader, such are the gods of the heathen--vanity!—lies!--abomination!! "They that worship them are like unto them." Their worship is a horrid mixture of impurity and cruelty. Shall we not labour, then, with all our might, to convey to these misguided people, and to diffuse among them the light of the glorious gospel? Has not Christ our Saviour commanded us so to do? and has not his blessing on the efforts already made afforded us sufficient encouragement to proceed? And may we not hope, that wherever the gospel shall be sent, many will be enlightened and converted: will "cast their idols to the moles and the bats," and will believe in him who alone hath the words of eternal life.

* Two quadrillions, 592 thousand millions of lunar years.

No. I.

Missionary Intelligence lately received.

EAST INDIES.

MADRAS, OCT. 1, 1817.—By returns of the English and Native Schools, including the Sunday Schools, it appears that the Missionaries here have about 400 children under instruction. They have of late employed a native reader, who is well disposed to Christianity; and was one of good Mr. Gericke's people. Mr. and Mrs. Mead had embarked for Travancore, where, observes Mr. M. twenty Missionaries might be well employed.

BELLARY, SEPT. 1817.—The Native Schools are increased to *seven*, containing about 300 children. The Scriptures and Catechisms are taught in all of them. A Native Teacher, of the Lingum *caste*, who is very favourably inclined to Christianity, visits them monthly. Mr. Reeve observes, that two Missions might be advantageously formed at Bangalore and Nundigroog. People, he says, flock from all parts of the country to obtain books and hear about "*this new way.*"

SURAT, SEPT. 1817.—Mr. and Mrs. Donaldson had arrived safe at Bombay, after a favourable passage. Mr. and Mrs. Skinner and Mr. and Mrs. Fyvie, were well.

EXTRA GANGES.

MALACCA, JULY, 1817.—Mr. Milne has nearly finished the translation of the book of Joshua into the Chinese. He has published the first number of a little work, called The Indo-Chinese Gleaner, containing Missionary Intelligence, &c. Two tracts have lately been printed in the Malay. No. 1, the Ten Commandments; No. 2, Dr. Watts's First Catechism. Many opportunities had occurred of forwarding tracts to China, Cochin China, and Siam. 36,000 Chinese pamphlets and tracts, besides the Scriptures, had been printed and circulated in China and Malacca. Mr. M. calculates, that through the present channels only, 10,000, or more, may be circulated annually. A new range of buildings has been erected on the Missionary premises, 90 feet in length, in which is printing the Chinese New Testament.

AFRICA.

CAFFRARIA, OCT. 1817.—The number of people at the station near the Kat Revier had not increased, but their attachment to the word of God seemed greater. They persevered in coming to hear, and in prayers. Mr. Williams was expecting to be shortly joined by Mr. Brownlee from Theopolis.

CAPE TOWN, DEC. 1817.—Mr. Thom had lately returned from another extensive tour into the interior; an account of which he will send to England. His zealous efforts to obtain the privilege of imparting Christian instruction to the slaves are unabated.

WEST INDIES.

DEMERARA, NOV. 1817.—Mr. Elliot, Missionary at George Town, had lately visited the Indians on the western coast of the Essequebo. Many of the negroes expressed a desire to be instructed in the Christian religion; but the Indians said they would rather remain as they are. A Missionary is much wanted there.

Mr. Smith, at Le Resouvenir, states, that on Christmas day he baptized 30 negroes, and on the day following 40, of which number 62 were adults. They can all repeat Dr. Watts's 1st Catechism, and some of them part of the 2d. The chapel, which will hold 600, overflows, and numbers are not able to hear. It is about to be enlarged. Mr. S. earnestly requests a Missionary may be sent to Mahaica, a place about 20 miles to the windward of Le Resouvenir.

SIBERIA.

IRKOUTSK.—Messrs. Stallybrass and Rahmn left St. Petersburgh for Irkoutsk, a distance from thence of about 3,000 miles, on the 3d Jan. 1818, N. S. and arrived at Moscow on the 15th. They had an interview with Prince Galitzin, and on the 17th with the Emperor himself, who condescended to converse with them familiarly on the great object of their mission, assuring them that they should not only have his protection, and every assistance he could render them, but also his prayers for the success of their undertaking. They left Moscow on the 19th, and on the 31st arrived at Kasan, about two-thirds of the way to Tobolsk.

OTAHEITE.

The Idol Gods from this Station had not arrived when this paper went to press. Should they come safe to hand, it is intended to present our Readers with correct Sketches of them.

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J. Dennett, Printer, Leather Lane, London.

[2d Edition, Aug. 1820.

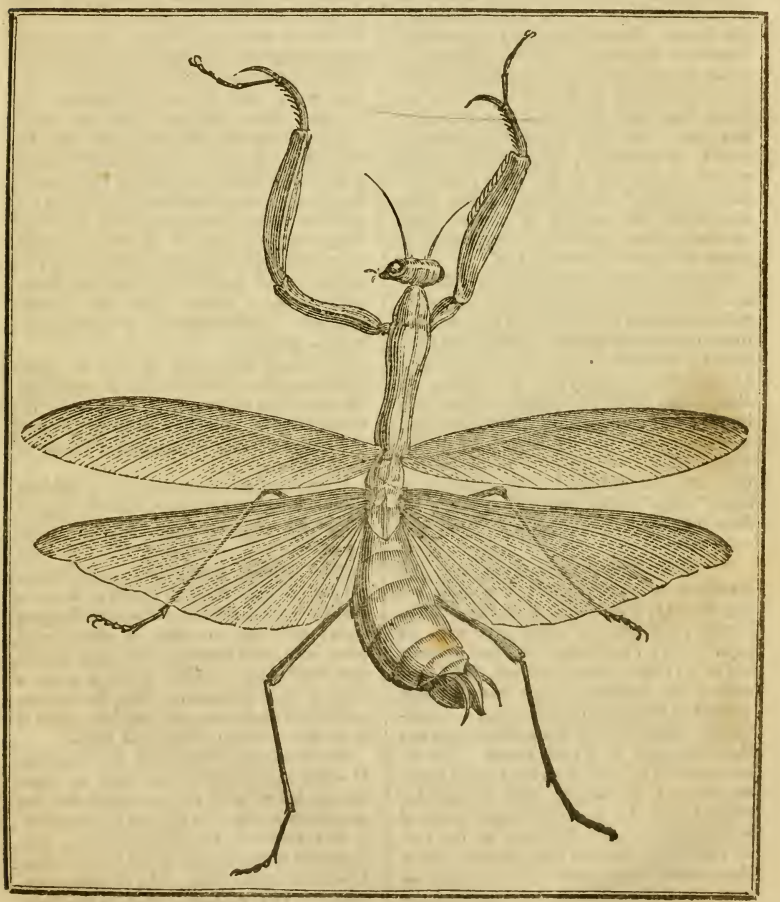
Missionary Sketches, No. II.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

Mantis, the Soothsayer ;

Or, THE HOTTENTOTS' GOD.

A Conversation between a Missionary and a Hottentot ; with an Account of the Insect.



The Mantis, in Zoology, is a genus of insects belonging to the order of *Hemiptera ;* of this genus there is a great variety of species, called by different names, of which the *Mantis Fausta*, and the *Orator Mantis*, or *Mantis Precaria*, are chiefly noticed. Their general characters are these:--the head is unsteady, being but slightly attached to the thorax, which is very long. The mouth is armed with jaws, and has its feelers filiform. The wings are four, membranaceous and convolute ; the under ones plaited or folded. The

fore legs are compressed, armed on the under side with teeth like a saw, and terminated by a single claw. The hind legs are smooth, and formed, in some of the species, rather for moving slowly than for leaping. This is thought to be one of the most singular genera in the whole class of insects, and the imagination can hardly conceive shapes more strange than those exhibited by some particular species.

These insects are found in several of the warmer parts of Europe, in Africa, and in South America; and have obtained much notice (especially the *Mantis siccifolia)* by their general resemblance to the leaves of trees, so as to be mistaken, at a little distance, for them. Some travellers have even declared, that they saw the leaves of trees becoming living creatures. Many of the Indians in South America believe that they grow like the leaves on the trees, and that when they have arrived at maturity, they loosen themselves, and crawl or fly away; and we have heard of an English sailor, who, observing the motion of one of these on the ground, called his companion to come and see *the walking leaf.*

But the most extraordinary circumstance relative to this insect, is the general veneration in which it is held among uncivilized and ignorant people, so that it has obtained the name *Mantis*, a Greek word signifying a *Prophet*, or *Soothsayer*, for it was imagined that this insect, when resting on its hinder legs, and stretching out its two fore feet, divined, and pointed out to enquirers the way they should take when at a loss;* or, when joining together its fore feet, and holding them up, it was engaged in prayer; hence the common people in Languedoc (a province of France), where it is very common, call it *Le Prie Dieu*—as if it *prayed to God;* and in allusion to this notion, Linneus gives it the name of *Mantis oratoria*, the *praying Mantis.* Dr. Vanderkemp, in his account of Caffraria, inserted in Missionary Transactions, (vol. i. p. 464.) describing this insect, says, "the Caffres call it *Oumtoanizoulon*, that is, *The Child of Heaven.* This animal (the *Mantis)* appears to have been held in some reverence, as its name seems to import. The Hottentots consider it almost as a Deity, and offer their prayers to it, begging that it may not destroy them, &c." Mr. Kicherer, when in England, frequently mentioned this custom; and in a Narrative which he drew up when in London with the three Hottentots he brought from Africa, (1783) he says, "They have no idea whatever of the Supreme Being, consequently they practise no kind of worship: they have, however, a superstitious reverence for a little insect, known by the name of *The Creeping Leaf*, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator." (Missionary Transactions, vol. ii. p. 6.)

We may add, that if one of these alights upon a traveller, he is considered as a kind of saint, having been favoured by a celestial visitant; even the sight of one is deemed a token of good fortune.

The veneration in which it is held by the poor ignorant natives of the South of Africa will strikingly appear in the

* "It is so divine a creature (says the translator of Mouffet) that if a child has lost its way, and enquires of the Mantis, it will point out the right path with its paw." But Dr. Smith, however, informs us, in his tour on the Continent, that he received an account of this Mantis, that seemed to savour little of divinity. A gentleman caught a male and a female, and put them together in a glass vessel. The female, which in this, as in most other kinds of insects, is the largest, after a while devoured first the head and upper parts of her companion, and afterwards all the rest of his body. Several experiments proved they would devour each other, through savage wantonness. And it appears that the posture we have noticed, and to which superstition has ascribed so much, is no other than that which it assumes for the purpose of seizing upon its prey, for which, after fixing its eyes upon it, it will patiently wait, even for some hours.

The Chinese, aware of the quarrelsome temper of these insects, preserve them in bamboo cages, for the purpose of fighting them; and they are said to attack each other with such ferocity, that they seldom quit their hold without bringing away a limb of their antagonist. Mr. Barrow reports, that in the summer, scarcely a boy is to be seen without his cage of them.

These insects, when alive, are generally of a fine green colour, but many of them become brown after they are dead, and the specimens brought to Europe are frequently of a yellowish brown; and hence, perhaps, one of the names given to this tribe, Mantis siccifolia, *Linn.*—La Feuille sèche. *Cuvier.* The specimens sent to the London Missionary Society by one of their Missionaries in Africa, now in their Museum, and from one of which this print is copied, (of the size of the insect,) retain their green appearance.-(See Encyclopedia Britan. and Bingley's Animal Biography.)

following conversation, held between Mr. Evan Evans, a Missionary belonging to Bethelsdorp, and the driver of his waggon, which fully confirms the estimation in which this insect is held, and from which it has obtained the name of the *Hottentots' God.*

CONVERSATION

WITH A CONVERTED HOTTENTOT,

On his former State of Ignorance,

AND HIS WORSHIP OF THE MANTIS.

(Extracted from the Journal of Mr. Evan Evans, July 15, 1817.)

"July 15.—Experienced much pleasure this morning in conversing with the driver of our waggon, concerning the state of ignorance in which his nation was involved, before the Missionaries came among them. He showed me a small insect, which the farmers call *The Hottentots' God*, and which, in fact, they used to worship. This man said to me, "Oh, Sir! it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, their servant, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England; he said to them, 'The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect, that even they themselves can tread to death with their naked feet; yes, here he is! here he is! This was our god before God's servants came among us. Yes, the farmers told us, before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book (the Bible), they would immediately cry out, 'What do you want, you baboons? begone, you have no business to look into our houses.'*

"I asked him, 'Did you ever worship this insect then?' He answered, 'O, yes, a thousand times; always before I came to Bethelsdorp; whenever I saw this little creature, I would fall down on my knees before him, and pray.' 'What did you pray to him for?' 'I asked him to give me a good master, and plenty of thick milk and flesh.' 'Did you pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' 'Did not you know then that you had an immortal soul?' 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the devil, and not by the God of the Christians. They would never allow us to go to church; I was never in a church till I came to Bethelsdorp, nor never heard one word out of the book (the Bible). Before I came there, I was as ignorant as these oxen, and knew nothing. Whenever I used to see this animal [holding the insect still in his hand] I used sometimes to fall down immediately before it; but if it was in the waggon-road, or in a footpath, I used to take it up as gently as I could, to place it behind a bush, for fear a waggon should crush it, or some men or beasts should tread it to death. If a Hottentot, by some accident, killed or injured this creature, he was sure to be unlucky all his life-time, and could never shoot an elephant or a buffalo afterwards.'

"It is impossible to describe the thankfulness which this poor man manifested, because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he observed, he could squeeze to death between his fingers, and which could not deliver itself out of his hands. How true are the Apostle's words! 'For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.' Who more foolish, who more weak, who more base, and who more despised, than poor Hottentots were? yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors, if they were set to converse with them, respecting the things of God. Although they are poor, and as 'the offscouring of all things,' yea, though they 'are not,' as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be for ever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much, as since I came to South Africa."

* This, however, is by no means the character of the boors (or African farmers); many of them are pious and benevolent, and encourage the instruction of their Hottentot servants.

No. II.

Missionary Intelligence lately received.

SOUTH SEAS.

Eimeo.—By advices from Eimeo, which come down so late as the 22d of September, 1817, we learn, that Mr. and Mrs. Ellis arrived safe in that island on the 13th February, and Mr. and Mrs. Orsmond on the 27th April of that year. Messrs. Davis, Crook, and Ellis, were settled at Afareaitu, where the printing-press was fixed for a time. They had met with much kindness from the chiefs and people, who had assisted them in preparing their dwellings, and erecting a printing-house, &c. They had printed about 2600 spelling-books—the king Pomare worked off the first three sheets. They were just finishing an edition of 2300 of the Taheitean catechism with additional lessons, of which latter they had printed 1100 extra copies. A new and improved translation of the Gospel of Luke was about to be printed; more than two-thirds of that of Matthew was translated, and the Acts commenced. The cagerness to receive instruction was increasing. The congregations are large, and consisted of from 3 to 700 natives, according to circumstances. Some of the Brethren were about to settle in Otaheite, and some in the Leeward Islands. Messrs. Orsmond and Ellis were labouring diligently to acquire the language. Mr. Crook was extremely useful to the natives, as well as to the Missionaries, in his medical capacity. Pomare talked of visiting England.

N. B. *Mr. and Mrs. Threlkeld expected to sail from Port Jackson for the Islands, in the Active, about the 25th of August last.*

EAST INDIES.

Calcutta.—Advices, dated January last, mention the establishment, on the 19th of December, of a *Bengal Auxiliary Missionary Society*. A sermon was preached by Mr. Townley on Christmas evening; the collection amounted *sicca rupees* 231. 4, donations 1495 *ditto*;—the whole of their fund was about £252. sterling. The Missionaries were not labouring in vain. Their prospects were very encouraging, and they call loudly for more help. We are happy to state that Messrs. Hampson and Trawin, from the Seminary at Gosport, are preparing to depart from England to assist in this mission.

Chinsurah.—By letters from Mr. May we have the pleasing information, that his native schools are increased to 36, and the number of children to nearly 3000. He is very anxious for more assistance. The Missionaries were all well.

Madras.—By letters, dated the 15th of January, 1818, we learn, that the mission at this station continued to prosper. One after another is brought "*out of darkness into marvellous light.*" The congregations were increasingly interesting. The Tamul congregation consisted of from 30 to 60. The schools flourished. The children under instruction were increased to 500. Some of the boys in the Sunday School were able to repeat the whole Gospel of Matthew. A *Bible Association* had been formed in conjunction with the Church Missionary Brethren and Mr. Lynch, the Wesleyan Missionary. A *Tamul* (or Native) *Bible Association* had also been formed, of which Mr. Rhenius, the Church Missionary, is President. The *Missionary Auxiliary Society* continued to flourish, for which £140. had been received during the preceding year, besides £150. towards the support of the chapel and the two English Schools. Mr. Pritchett, from Vizagapatam, was expected at Madras, to superintend the priuting of the Scriptures in the *Gentoo*.

Surat.—Letters have been received from the Brethren at this station, under date of 6th November, 1817. Mr. and Mrs. Donaldson had arrived there safe from Bombay. Messrs. Skinner and Fyvie were diligently employed in the work of translation, and speaking of the Gospel to the people. The sisters were also making progress in the language. The five books of Moses were translated into the Guzerattee, and correcting for the press. They were preparing a Grammar and Dictionary of that language, and translating Dr. Watts's first Catechism and several Tracts. They had the prospect of receiving important assistance in the mission from a young man who understands printing, and possesses many valuable missionary qualifications.

SIBERIA.

Irkoutsk.—By a letter, dated 30th March, 1818, we are happy to learn that Messrs. Stallybrass and Rahmn, and their wives, had arrived safe at that place, after travelling about 4000 miles, not only in *good* but *improved* health. They had met with much attention, kindness, and hospitality by the way.

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Missionary Sketches, No. III.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

THE FAMILY IDOLS OF POMARE,

Which he relinquished, and sent to the Missionaries at Eimeo, either to be burnt, or sent to the Society.

No. 1.

TERIIAPOTUURA is said to be the son of the great god ORO,* the national protector of *Otaheite*, *Raiatea*, *Huahcine*, *Taha*, *Borabora*, and *Mârua*. He is said to have a brother named TETOIMATA, who is also a son of ORO.

No. 2.

The Missionaries could not learn the name of this idol.

No. 3.

TEMEHARO, the principal god of Pomare's family. He is said to be also one of the chief deities of the island of

* ORO. See an account of this idol, in the Evangelical Magazine for August last. It is a mere log of wood, now degraded to a mean office in Pomare's kitchen, but was formerly the occasion of bloody wars.

Otaheite. He is said to have a brother called TIA, who is likewise a god. *Temeharo* is also reported to be the principal deity and protector of the small island *Matea*.

Nos. 4, 5, 6.

These are called OROMATUAS, which represent the spirits of some deceased relations. To these prayers are made in much the same way as unto the *Tiis*, only with this difference, that the Tiis are prayed to for malevolent purposes only, but the Oromatuas sometimes for the recovery of sick persons, &c.

No. 7.

TIIPA, a god of Otaheite, who is deemed very powerful, and said to preside over the winds.

No. 8.

A family TII—a very small wooden image.

No. 9.

TAHIVI ANUNAEHAU, the handle of the sacred fan with which the priest drove away the flies, while about his prayers and sacrifices. The fan is lost, the handle only remains These sacred relics are very old and dirty; but they were reckoned no less sacred on that account.

No. 10.

This is an ugly wooden image, and called a TII. There are several Tiis, of which the eight following are reckoned the principal, viz. *Tepiri*, *Temau*, *Tuvaipo*, *Tuvaiao*, *Tupuai*, *Aoaopeapea*, *Atheeoe*, *Nauara*; which of them this image represents we don't know. The Tiis are said to be powerful beings dwelling in the *Po*, or night, and to them the conjurors or sorcerers direct their prayers when they want to injure a person.

The public will no doubt feel much disappointed on the view of these despicable idols, and especially of this representation of them, as they certainly form a very insignificant picture. The idols themselves, except the *Tiis*, Nos. 8 and 10, bear no resemblance whatever to the human form, and differ from any thing we remember to have seen or read of, which has been used by idolaters for the purpose of worship. In general the idols of the heathen, however rude, have been designed to bear a resemblance to something "in heaven above, or in the earth beneath, or in the waters under the earth;" but these convey no idea whatever of an animated being, and we are totally at a loss to account for their form. They are, however, as the Rev. Mr. Marsden observes, in a letter to the Directors, dated Oct. 31, 1816, "THE GLORIOUS SPOILS OF IDOLATRY—they are now (continues Mr. M.) lying prostrate on the table before me, and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

It will be proper here to add an extract from a letter written by King Pomare to the Missionaries, when he sent these idols to them. *

"Friends,

"May you be saved by Jehovah, and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune*† even to *Vairaatoa*:‡ and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice. I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that

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* Our readers, who are already in possession of this letter, either in No. 34. of the Missionary Transactions, or in the Evangelical Magazine, will excuse the repetition of it here, as many persons will probably receive this paper who have not read those publications.

† *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

‡ *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the Missionaries, yet was he a most zealous advocate for the gods and the old religion.

is evil and false. The true God Jehovah, it was he that made us acquainted with these things.—It was you that taught us; but the words, the knowledge, was from Jehovah.

"That principal idol, that has the red feathers of the Otuu, is *Temeharo*, that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts; it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!"

We cannot, perhaps, make a better improvement of the facts which have been stated, and of this exposure of human folly and weakness, than by inserting an extract from the Rev. Mr. Wardlaw's Sermon, preached before the Missionary Society at their last Anniversary.

The subject of this admirable discourse is, "The Contemplation of Heathen Idolatry an Excitement to Missionary Zeal:" the text, Acts xvii. 16, "Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." The preacher shows, that "the contemplation of heathen idolatries should excite indignant grief for the dishonour done to God—amazement at the weakness and folly of human nature—abhorrence of human impiety, and compassion for human wretchedness:" it is chiefly the second of these which we have room to notice; and surely a view of these Otaheitean gods will fill every spectator with "*amazement at the weakness and folly of human nature.*"

St. Paul, whilst at Athens, "could not contemplate the prostrate honours of the infinite God with an unmoved and tranquil heart. He could not behold this world, which ought to have been one great temple to the exclusive worship of Jehovah, "whose he was, and whom he served," crowded with rival deities, the offspring of the depraved fancy of apostate creatures, with which the very thought of bringing him, even for an instant, into comparison, makes the heart thrill and shudder with detestation.

"They changed the truth of God into A LIE." Every view that can be taken of the worship of idols is *a lie* against the Supreme Majesty. Their number is a lie against his unity; their corporeal nature is a lie against his pure invisible spirituality; their confined and local residence, a lie against his omnipresence and immensity; their limited and subdivided departments of operation, a lie against his universal proprietorship and dominion; their follies and weaknesses, a lie against his infinite wisdom; their defects and vices and crimes, a lie against his unsullied purity and perfection."

"Search the annals of our world, in every age and in every country; I question if you will find a more affecting and humbling exemplification of human imbecility, than that which is afforded by the history of idolatry. It is such, indeed, as we hardly know how to believe. To be set down amidst the likenesses of "corruptible men, and of birds and four-footed beasts, and creeping things," which form the immense museum of heathen mythology, one might be tempted to fancy, that some satirical defamer of our nature had been exhausting an inventive imagination, to slander and to vilify it. And it matters but little in this view, whether the images themselves be the objects of direct worship, or whether they be only the representations of such objects; for what sort of deities must they be, that are conceived to be "like unto gold, or silver, or stone, graven by art and man's device?" and especially, what sort of deities must they be, of which images so ridiculously fantastic, so monstrously uncouth, so frightfully distorted, as many of the heathen idols are, are considered by their worshippers as the appropriate and worthy representatives? Surely a single look at such objects of worship, should be equivalent to volumes of argumentation in reply to the advocates for the sufficiency of human reason in the things of God. Those who have themselves served such "vanities," and have been brought to the knowledge of the true God, are the first to own their former folly. It was to impress on the minds of British Christians the humbling lesson of human weakness and infatuation, that Pomare sent to this country the deities of his house and of his kingdom; "*to show them*," in his own simple phrase, "*what foolish gods Tahiti formerly worshipped.*" And who, that looks at such images, or that turns over a pantheon of heathen mythology, does not "blush, and hang his head, to think himself a man!"

No. III.

Missionary Intelligence lately received.

INDIA.

Surat.—Letters have been received, which communicate the melancholy information of the decease of Mr. Donaldson, of this station, at Bombay, on the 21st of March last, after an illness of about two months. He appeared to have no specific disease, but gradually sunk under the influence of the climate, and died in peace, relying with confidence on the Saviour. Mr. and Mrs. Donaldson were kindly accommodated at the house of Mr. Horner, the Wesleyan Missionary, at Bombay. At Surat he had been visited with the greatest kindness and attention by Dr. Marden, the garrison surgeon there; and at Bombay by the Doctors Taylor and Ogilvie. A letter from Mr. Skinner, dated 18th April, 1818, states the progress of the translation of the New Testament into the Guzerattee, which was expected to be soon ready for the press.

ULTRA GANGES.

Malacca.—Letters from Mr. Milne, dated 19th Feb. last, state his return, with his family, to that station from Canton, after a pleasant passage of 13 days, himself and Mrs. M. being in an improved state of health. Mr. Thomsen and Mr. and Mrs. Slater had arrived on the 29th Dec. preceding. Mrs. S. had been ill, but was recovering. During Mr. Milne's absence, the concerns of this Mission had been well conducted by Mr. Medhurst, whose progress in the languages was such as to justify favourable results. Messrs. Beighton, Fleming, Ince, and Milton, who sailed for this station in March last, arrived off the Cape of Good Hope, in good health, on the 30th of June.

AFRICA.

New Lattakoo.—Letters under the date of the 31st Dec. 1817, and 8th of March last, state the failure of the harvest, and that King Mateebe had in his distress been relieved by the Missionaries; that they were in the full confidence of the King and his chiefs; that many of the Bootchuanas daily attended the preaching of the Gospel, and that Munaneets, Tyso, Kallase wife of Mateebe's eldest brother, and several others, attend the experience meetings on the Wednesday evenings. Some of the children have learned to spell in the Bootchuana language. The Gospel is also preached at Malapeetzee, and there is an open field among the other Corannas. A door is also open to the people of Leyeisy, a neighbouring chief, and invitations have been received from Moosso's City. With the Boschemen there was peace all around, and at two places among them native teachers were employed. These had been visited by the Boschemen captains, &c. of the Kosie tribe (murderers of the Bergooers) who solicited a Missionary.

Griqua Town.—Letters from Messrs. Anderson and Helm, dated 7th March last, state the attendance on the Sabbath to be good, and that the hearers increased, but that they wished to see more of the life of religion amongst them. Some of the people of the settlement have lately begun to build themselves dwellings. Preparations have also been made for the erection of a water-mill. The quantity of land cultivated is reported to be greater every year.

WEST INDIES.

Le Resouvenir.—A letter from Mr. Smith, dated 4th of June last, mentions that every thing, as to the state of religion among the negroes, goes on well, and that they conduct themselves with great propriety, giving no just ground to their masters to find fault with them. Mr. Smith had baptized in all 170 persons, of whom 120 were adults, the remaining 50, children of various ages, who were dedicated to the Lord with their parents.

London, 21st Sept. 1818.

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J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. IV.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

Representations of a Bootchuana, a Boscheman, a Caffre Captain, and a young Caffre Woman.

No. 1. *A Bootchuana.*

No. 2. *A Boscheman.*

No. 3. *A Caffre Captain.*

No. 4. *A young Caffre Woman.*

EXPLANATIONS.

No. 1. *A Briqua or Bootchuana.*—His skin is coloured with red ochre. The *Kaross* (or mantle) consists of sheep, lynx, or wild goat skins. On his left shoulder he carries a stick, on which his bag is suspended. In his right hand he usually holds an *assagai* (or spear). His ornaments consist of copper bracelets.

No. 2. *A Boscheman.*—Around his head are arrows. His neck is ornamented with beads of glass and of berries, to which are attached the shell of the land tortoise, in which is poison, together with the bone of a sheep, which is a kind of flute, or whistle.

No. 3. *A Caffre Captain.*—In front is a jackal's tail, from which is suspended a piece of copper, with the figures of stars on it. Around the head are tails of hares. The feathers are those of the ostrich and the Numidian crane. His *Kaross* is of leopard-skin. On his breast is a plate of copper, on which are traced the sun, moon, and stars. In his left hand is a shield of hide and a bundle of assagais. In his right hand he usually holds a single assagai.

No. 4. *A young Caffre Woman.*—She carries a calabash, with water or milk, on her head; under her arm is the mat on which she sleeps.

AFRICA.

This vast Continent, which forms the third great division of the globe, extends from north to south about 4300 miles. It has been supposed to contain between 20 and 30 millions of inhabitants, but as the greater part of it is yet unknown, it is evident that this estimate, vague as it is, must be regarded as merely conjectural. On the borders, indeed, of a considerable part of the sea coast, of which Africa has an extent of 10,000 miles, innumerable swarms of blacks are found; but from the accounts of modern travellers it appears probable, that the central parts are thinly inhabited. Of the *Eastern* coast comparatively little is known. Of the *Western* coast the knowledge has been chiefly obtained by means of that barbarous traffic in slaves, which has been a disgrace to almost every nation in Europe, and the attempts of benevolent Englishmen to check its prevalence by Christianizing and civilizing the natives. The *Northern* and *North-Eastern* parts of this Continent, bordering on the Mediterranean and Red Seas, are distinguished in the Sacred Records, as well as on the pages of profane history, both ancient and modern, and of the countries lying in these regions, much is known to Europe. Of the more *Southern* parts, by means of the Colony of the Cape of Good Hope, now in possession of England, and the numerous Christian Missions established both within and without that Colony, we possess much more knowledge than of most other parts of the African continent.

Of the Missions in South Africa, those of *Gnadenthal* and *Grœneckloof*, in the neighbourhood of Cape Town, were established by the Moravians; to which the Brethren have lately added a third, situated northward of Bethelsdorp.—Those of the Missionary Society have been chiefly among the *Hottentots*, *Caffres*, *Boschemen*, *Griquas*, *Namaquas*, *Corannas*, and *Bootchuanas*, of which Missions accounts have successively appeared in the Reports, Transactions, and other Publications of the Society. As the religious public have taken a lively interest in the attempts made to diffuse the blessings of Christianity and civilization among those untutored tribes, it is presumed that a correct representation of the *exterior* of the natives of some of those nations will not be unacceptable to our Readers. From a number of drawings made on the spot by a European Artist, and sent to the Directors, we have selected the four Portraits which appear in the present Number of our *Missionary Sketches*.

The Bootchuanas.

(*See* Fig. No. 1.)

The country of the Bootchuanas, (or *Boshuanas*) which is very extensive, is situated on the north side of the Great Orange River, about 1000 miles northward from Cape Town. It comprises various nations or tribes, who speak the same language. Of these tribes we are best acquainted with the Matchappees (or *Matchapins*), whose chief city, Lattakoo (or *Lectakoo*), is situated about lat. 26° S. and 27° E. long. When Mr. Campbell visited that place in 1813, it appeared to him to contain about 1500 houses, which, upon the moderate computation of five persons to each family, gives a population of 7500. It was reported to Mr. C., that there were also belonging to Lattakoo, "more than 1000 places called out-posts, where there were people and cattle."

The city itself is divided into about 50 districts, over each of which is a head man (or alderman). In every district there is a place of public resort, where the men employ their time in dressing skins, making axes, adzes, knives, &c. The women build the houses, dig in the fields, sow, and reap; whilst the men milk the cows and make clothes, as well as hunt and engage in war. The natives sit on the ground, eat with their fingers, and sleep on skins. They nevertheless pay a regard to cleanliness, which is apparent both from the state of their houses, and of the streets and squares of their city. Their public shows, which sometimes continue for several weeks, are distinguished chiefly by the dances of the younger females, and their loud vociferations. The countenances of these people indicate good sense. They smear their bodies with a paint composed of grease and red ochre; their faces are coloured red, and their hair covered with a blue powder. They wear *karosses* (or cloaks) of skin, which are well formed. Like the Caffres, they refuse to eat fish.

Mr. Campbell and his companions arrived at Lattakoo on the 24th June, 1813, and were favourably received by the king Mateebe. At first he was averse to the proposal of giving his people instruction, conceiving it would divert them from their necessary labours, but his objections being answered, he said to Mr. C. "*Send Instructors, and I will be a Father to them.*" In consequence of this invitation, two attempts were made to establish a Mission there in February and August, 1816, both of which failed, through the opposition of the Chiefs. In the following winter a third attempt was made, which was attended with success, though some of the Chiefs still manifested their aver-

sion. At the date, however, of the last despatches (March 1818) the Missionaries were in the full confidence of the Chiefs, as well as of the king. Many of the Bootchuanas attended the preaching of the Gospel daily, and several had professed to have received it, among whom were some of the king's own family. The king and many of his people, on the suggestion of the Missionaries, had removed to the Krooman (or *Kuruhman*) river, a considerable distance southward of Lattakoo, where they had built a town, which is called NEW LATTAKOO.

BOSCHEMEN, or BUSHMEN.

(*See* Fig. No. 2.)

The Boschemen (or *Bosjesmans*) are a race of wild wandering Hottentots, who reside in a very extensive country, on the north of the Colony of the Cape, and are thus called, because they chiefly dwell amidst the large bushes and flowering shrubs with which their country abounds, and from whence they shoot their poisoned arrows both at man and beast. They are among the most squalid and wretched of the human race, and much despised by the neighbouring tribes. Still, they are comparatively a lively and ingenious people. They live partly on the animals which they kill, and on a kind of flour, obtained from dried locusts, but chiefly on a bulbous root, not unlike the crocus, the taste of which, when roasted, resembles that of the chesnut. They know nothing of God, of their own souls, or of a future state. Yet even of these poor despised and degraded people, more than a few have been converted to the Christian faith. At Zak River, Mr. Kicherer laboured among them with considerable success; and subsequently, Mr. Sass, at Orlam's Kraal, Mr. Smit, at Thornberg, and Mr. Corner and J. Goeyman, at Hephzibah. Mr. Sass has baptized 60 persons, and at Hephzibah a general concern about religion has been excited.

CAFFRES.—(*See* Figs. 3. and 4.)

CAFFRARIA is situated on the north-east of the Colony of the Cape, from which it is separated by the Great Fish River, and extends to the shores of the Indian Ocean. It abounds with mountains, wood, and water, and is far more populous than the countries of the Boschemen or Namaquas. The people are much superior in their persons to the Hottentots; they are generally tall, erect, and robust. Mr. Campbell says, he saw few men less than six feet high. The men wear only a cloak made of skins, which they use but occasionally; and despise the Europeans, who, they think, wear so many clothes because they are feeble and sickly. The women wear a skin-cloak, which they tie round them with a leathern girdle. The men, but more frequently the women, adorn their bodies by rows of small scars, artificially raised in the skin. The riches of a Caffre consist in his cattle, of which he is extravagantly fond, and never suffers them to be used as beasts of burden; but obliges the women, when they travel, to carry their loads. The women also build the huts, and make inclosures for the cattle, till the ground, and cut wood, while the men generally spend their days in idleness, in war, or in hunting. The women are also employed in making garments, and in manufacturing baskets, some of which are so closely worked, that they serve for milk-pails.

The Caffres, like their neighbours, are extremely ignorant. They believe there is a God, but say they know nothing of him, for they have never seen him. They know not that they have souls, nor have they any idea of a future state, consequently have no worship.

To these poor people, however, God has been pleased to send his gospel. When Dr. Vanderkemp first visited Africa as a Missionary, his chief desire was to settle among them; but finding it at that time impracticable, he withdrew, and formed the settlement at Bethelsdorp. Many years after, however, a new attempt was made; a Missionary from Bethelsdorp paid a visit to T'Geika and other Chiefs in 1816, when a general desire was expressed that instructors might be sent among them. Accordingly Mr. Joseph Williams, accompanied by Jan Tzatzoo, the converted son of a Caffre Chief, proceeded to *Kat Revier*, to commence the mission. We regret to say, that the zealous labours of Mr. W. were terminated by his death, which took place about the 24th of August last. It is probable, however, that the mission will be continued, and especially as the Cape Government appears to be disposed to encourage a system that would tend so powerfully to civilize that savage people, and thus hinder depredations on the borders of the colony, and prevent future wars.

Our Readers are aware that the places here referred to are not the only stations in South Africa occupied by our Missionaries. The Society employ Missionaries also at *Stellenbosch*, *Caledon*, *Tulbagh*, *Hoogte Kraal*, *Bethelsdorp*, *Theopolis*, *Griqua Town*, *Bethany*, *Peace Mountain*, &c. In these various stations, many thousands of the natives hear the Gospel, statedly or occasionally; several Christian churches of converted natives are formed; many schools are constantly supported, and the blessings of civilization gradually extended.

No. IV.

Missionary Intelligence lately received.

SOUTH SEAS.

EIMEO.--Letters, dated December 1817, communicate the gratifying intelligence that the Missionaries, Messrs. Barff, Bourne, Darling, Platt, Threlkeld, and Williams, had arrived safe at that island, in the Active, on the 18th of the preceding month. All the Missionaries were well, except Mr. Davies, who was recovering from the *Feefe* fever. Mrs. Orsmond, after child-birth, continued still in a very weak state. The circumstances of the Mission were much the same as at the date of the former despatches. The newly arrived Missionaries having brought with them a supply of paper, presented by the British and Foreign Bible Society, for printing the Scriptures in the Taheitean language, it was immediately resolved to extend the revised edition of the Gospel by *Luke*, then printing, to 3000 copies. The Gospel by *Matthew*, in course of translation by Mr. Davies, was nearly finished. The brig built by the Missionaries was launched on the 10th of December, and called by Pomare the HAWEIS. It was calculated, that in about three months from that time she would be ready for sea, when it was intended that a part of the Missionaries should be conveyed to certain other stations, chiefly in the Leeward Islands, from whence she was to proceed, with a cargo of pork and cocoa-nut oil to Port Jackson. A Captain and mariners, to assist in completing the rigging and in navigating the vessel, had arrived at Eimeo by the Active. When the despatches left the island, Pomare was rejoicing in the news just then received, that his Queen, who was in the island of Tetaroa, had been safely delivered of a son and heir on the 21st of the preceding month.

Mr. Gyles arrived safe at Port Jackson on the 14th of January last, and expected to sail for Eimeo in the Active, which had returned from that island, about the 20th of May.

INDIA.

VIZAGAPATAM.—By a letter from Mr. Pritchett, dated Madras, 30th March 1818, we are informed, that he had arrived with his family in that city, on the 23d of the same month, for the purpose of superintending the printing of his Telinga version of the New Testament, which had been adopted by the Calcutta Auxiliary Bible Society, and of which they had resolved to print 2000 copies at Madras. Under the date of April 16, Mr. P. adds, "The first sheets I delivered to the printer (Mr. Urquhart) yesterday."

MAURITIUS.

PORT LOUIS.—A letter from Mr. Le Brun, dated 1st September, 1818, states, that Messrs. Bevan and Jones had arrived safe at Madagascar, where, however, it was uncertain that they would be able to continue, in consequence of the political relations which had existed between the King of Ova and the Governor of the Mauritius having ceased. Mrs. Bevan and Mrs. Jones remained at the Mauritius until the expediency of attempting the Mission had been fully ascertained. Mr. Le Brun's church continued to receive accessions, and his prospects were very promising. On the 6th of August he was united in marriage to a daughter of Mr. Mabille, of Port Louis.

SIBERIA.

IRKOUTSK.—By a letter from Dr. Paterson, dated St. Petersburgh, 21st Nov. 1818, we are informed, that copies of Dr. Morrison's Chinese New Testament had reached Irkoutsk by way of Ochotsk. These, with other Chinese books, had been delivered by Mr. Milne, at Malacca, to Capt. Gordon, of the Brothers, who touched there on his way to Ochotsk in 1817. Thus a new channel is opened for the introduction of the Scriptures into the vast Empire of China, by its northern frontier. Messrs. Stallybrass and Rahmn had gone a journey of observation and inquiry to the country of the Burjats, beyond the lake Baikal.

London, 18th December, 1818.

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Missionary Sketches, No. VI.

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Destruction of the Idols at Otaheite; pulling down a Pagan Altar, and building a Christian Church.

worship, the *Bure Atua* were furiously assaulted by the idolaters, who expected by this manœuvre easily to accomplish their destruction. Providentially, before they left Eimeo, the Missionaries had warned them of the probability of this stratagem, and they had accordingly assembled under arms. A warm and obstinate engagement followed, and many fell on both sides. At length the chief of Papara, a principal man on the side of the idolaters, was slain. This event threw them into the utmost confusion, and Pomare soon obtained a complete victory. He immediately gave orders that the vanquished party should not be pursued, that their wives and children should be kindly treated, that no plunder should take place; and, contrary to former custom, that the bodies of those who had fallen should be decently interred.—These proceedings produced the happiest effect on the minds of the idolaters, who unanimously declared, that they had been deceived by their gods, that they would trust them no longer, that they would cast them away entirely, and embrace the new religion, so distinguished by its benevolence, mildness, and clemency. After this Pomare, who was by universal consent restored to his government, proceeded to appoint chiefs in the several districts of the islands, some of whom had for a long time made a public profession of Christianity.

In consequence of these events, as appears from subsequent accounts, idolatry had been entirely abolished, and Christianity professedly embraced by the inhabitants of Otaheite, Eimeo, and *seven* other islands.* The murder of infants, with many other cruel practices, had ceased. A reformation of manners had been effected; honesty was become almost universal; their indecent amusements were laid aside; and the sexes ate together, contrary to former custom. The Sabbath-day is universally observed. About *ninety* places of worship have been erected in the islands of Otaheite and Eimeo alone. Large congregations assemble. Family worship and private prayer are general. A considerable number of the converts appear to possess real piety. A written language has been given to the natives. About 5000 have been taught to read. A printing-press has been set up. The Gospel by Luke, of which 3000 copies have been printed at Eimeo, has been extensively circulated; 2600 copies of the Taheitean Spelling-book, and 2300 *ditto* of the Taheitean Catechism, had also been printed at the mission press. The chiefs and people of the Society Islands were calling out for Missionaries, and were anxious to be instructed in the knowledge of Christianity; and we are happy to add, that by the safe arrival of the eight brethren who were sent out by the Society in the year 1816, as well as of Mr. Crook from Port Jackson, the want of Christian teachers in those islands would in part be supplied.*

On a perusal of this review, may praise arise from the heart of every reader, for what God has wrought! and new resolutions to promote with greater zeal than ever the cause of *Christian Missions* throughout the heathen world.

* Exclusive of what has been effected among the inhabitants of the Paumotu Islands. *Vide* Quarterly Chronicle, pp. 226 and 231, and Annual Report for 1819.

* From accounts very recently received, it appears that Mr. Wilson had removed with his family to the old missionary station in Matavai; and Messrs. Threlkeld and Williams, by the vessel built by the Missionaries, (which is called the HAWEIS,) had removed to Raiatea, where they expected to be shortly followed by Messrs. Hayward and Nott. The whole number of Missionaries in the islands (including Mr. Gyles, who went out as a cultivator as well as Missionary, in the year 1817) amounts to *seventeen*.

Each person who subscribes to the Missionary Society One Penny per week *or more is entitled to one of these* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* * *by which they are to be forwarded, to Mr. G. Hodson, Assistant Secretary, Missionary Rooms, No. 8, Old Jewry, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of Francis Westley, Stationers' Court, Ludgate Hill, and J. Nisbet, Castle Street, Oxford Street.——Price 1d. each, or 5s. per 100.

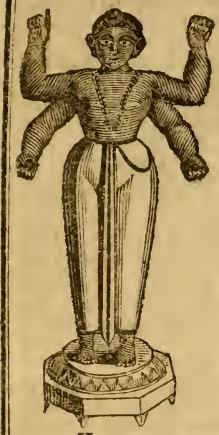
Dennett, Printer Leather Lane, Holborn.

Missionary Sketches, No. VII.

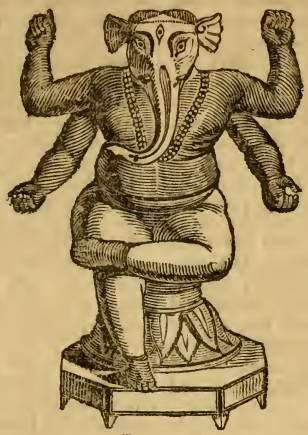
For the Use of the Weekly and Monthly Contributors to the Missionary Society.

HINDOO IDOLS,

Copied from Models, sent by the Rev. *H. Townley*, from the Bengal Auxiliary Society.



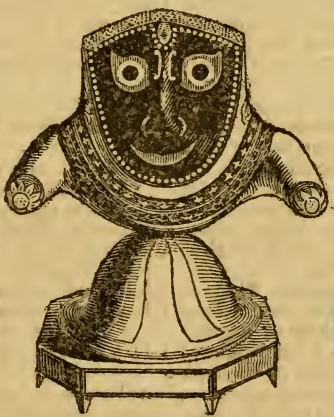
VISHNOO.



GŬNE'SHŬ.

KRISHNŬ.

SEETA.



JUGŬNNATHŬ.

RAMŬ.

SHIVŬ.

GUNGA.

HŬNOOMANŬ.

Vishnoo.

This is the image of a black man, with four arms. Vishnoo has 1000 names. The Hindoo shastrŭs (or sacred books) give accounts of ten appearances, or incarnations, of Vishnoo, in the character of the *Preserver*, nine of which are said to be past; in one of these he assumed the form of a tortoise, and took the newly-created earth on his back, to render it stable; and the Hindoos believe that to this hour the earth is supported on the back of this tortoise. Stone images of Vishnoo are made for sale, and worshipped in the houses of those who have chosen him for their guardian deity; they are called Voishnuous; they wear a distinctive mark—two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. During four months of the year, all the forms of this god are laid to sleep.

Gŭne'shŭ (or Ganesa.)

This god is represented in the form of a fat short man, with an elephant's head. He is the son of Doorga, and when Shunee and the rest of the gods went to see the child, Shunee (Saturn), knowing that if he looked upon it, it would be reduced to ashes, refused to look at it, which the mother resented as an insult. For some time he disregarded her reproofs, but at length, being irritated, he looked upon Gŭnéshŭ, and his head was instantly consumed. The goddess, seeing her child headless, was overwhelmed with grief, and would have destroyed Shunee; but Brumha prevented her, telling Shunee to bring the head of the first animal he should find, which happened to be an elephant; he cut off his head, and fixed it on Gŭnéshŭ's shoulders.

Doorga was but little soothed, when she saw her son with an elephant's head; but Brumha, to pacify her, said, that amongst the worship of all the gods, that of Gŭnéshŭ should ever have the preference. He is not only honoured in all religious ceremonies, but in almost every civil concern. When a person is leaving his house to go a journey, he says, O thou work-perfecting Gŭnéshŭ, grant me success in my journey: at the head of every letter a salutation is made to Gŭnéshŭ; when a person begins to read a book, he salutes Gŭnéshŭ, and shop-keepers paint his name or image over their shops, expecting from his favour protection and success.

Krishnŭ.

Krishnŭ is one of the terrestrial gods, and said to be one of the ten incarnations of Vishnoo: his image is that of a black man, with a flute in his hand. Wonderful stories are recorded of his achievements: when a sucking infant he destroyed a giant; at eight years of age he took up a mountain, and held it as an umbrella over some villagers and their cattle, during a dreadful storm; he destroyed a terrible serpent, or hydra; he created a number of cattle, and also of boys and girls. The images of this lascivious and blood-stained hero are worshipped by a great proportion of the Hindoo population, with an enthusiasm which transforms them into the very likeness of himself. Several festivals are held in honour of Krishnŭ, some of which are in the night, accompanied with most abominable practices.

Seeta,

Is one of the terrestrial goddesses; she is represented as a yellow woman, covered with jewels; she was the daughter of king Junuku. She was carried away by the giant Ravunu, which occasioned a long war; Ravunu was at length killed, which occasioned such joy, that the gods, Ramŭ, the monkeys, and the bears, all began to dance. She became the wife of Ramŭ, together with whom she is worshipped.

Jugŭnnathŭ,

(Usually written Juggernaut.)

This is a deified hero, complimented with the title of "*Lord of the World*," as his name signifies; he is a form of Vishnoo. The image of this god has no legs, and only stumps of arms; the head and eyes are very large. Krishnŭ, it seems, had accidentally been killed by a hunter, who left his body to rot under a tree; his bones, however, were collected, and kept in a box, till a pious king was directed by Vishnoo to form the image of Jugŭnnathŭ, and put into its belly these bones. *Vishwŭkurmŭ*, the architect of the gods, undertook to make the image; but declared, that if disturbed while he was about it, he would leave it unfinished. The king who employed him, being impatient to see the image, went to the spot, when the artist desisted from the work, and left the god without hands or feet. The king was much discouraged, but on praying to Brumha, he promised to make the image famous in its present shape. Brumha himself gave eyes and a soul to it. He has many temples; one of the most famous is in Orissa.

The annual *Car Festival* is the most popular; the car is in form of a tapering tower, between 50 and 60 feet in height: it has sixteen wheels,

two horses, and a coachman, all of wood. The crowd draw the carriage by means of a hawser; he is supposed to pay an annual visit to his brother; and while the car remains empty near his brother's temple, immense crowds flock to gaze at the indecent pictures, which are painted on it. At the end of 8 days he is drawn back again to his own temple.

Unnumbered multitudes of pilgrims, from all parts of India, attend this festival, among whom a great mortality frequently prevails; and hundreds, perhaps thousands of persons, diseased or distressed, have cast themselves under the wheels of this ponderous car, and have been crushed to death.

Ramŭ.

A deified monarch, the hero of a famous Hindoo epic poem called the *Ramayŭnŭ* (translated into English by the Serampore Missionaries). He is adored as the seventh Hindoo incarnation. The most extravagant things are told of him in the poem. In one of his battles he destroyed fourteen thousand giants. He had an army of monkeys, of which *Hŭnoomanŭ* was a general. Ramŭ, with their assistance, tore up mountains, and by throwing them into the sea, formed a bridge. Ramŭ cut off the ten heads of his enemy *Ravunu*, a hundred times, but they were always miraculously restored, he was however slain at last.

On the birth-day of this god, the Hindoo merchants begin their new-year's accounts. Many Hindoos write his name on the breast and forehead of a dying person, in consequence of which they believe, instead of being dragged to judgment, he ascends immediately to heaven. The mark on the forehead of his followers resembles a trident.

Shivŭ,

The *Destroyer.*—— He is represented in a variety of forms, one of which is a bloated image, resembling that of Bacchus. He is daily worshipped, chiefly under the form of *Shivŭ Lingŭ*, an indecent image, which is to be found in innumerable temples; the worshippers of this scandalous image are beyond comparison far more numerous than the worshippers of all the other gods put together.

It is at the annual festival of this deity that certain devotees pierce their tongues, bore their sides, swing by hooks fastened in their backs, and perform many other horrid ceremonies of self torture.

Gunga,

Or, the Ganges. The Hindoos not only reverence their rivers, but actually worship them. The most extravagant things are related respecting the purifying water of this river; it is carried in vessels to immense distances—every thing they touch becomes pure; crowds of Hindoos perform their worship on the banks of the Ganges, and the sick are laid there, expecting recovery from the sight of this goddess, and it is reckoned a great calamity not to die in view of Gunga.

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven.

Hŭnoomanŭ, *the Monkey;*

Has also a place among the gods, as a form of Shivŭ; temples to his honour are seen, and in some places his image is worshipped daily; he is even chosen by many as their guardian deity.

Hunoomanŭ is represented as having done wonders in the battles of Ramŭ, particularly his leaping across the sea (500 miles) when employed as a spy, and forming a bridge across another sea by throwing mountains into it. He had the misfortune, however, at one time, to be taken and carried before Ravunu, the king, who ordered his tail to be set on fire; when, leaping from house to house, he burnt the city of Lunka, where the king resided: not being able to extinguish the fire on his tail, he was directed by Seeta to spit upon it, and he, raising his tail to his face for that purpose, set his face on fire. He then complained, that when he arrived at home with such a black face, all the other monkeys would laugh at him. Seeta, to comfort him, assured him that all the other monkeys should have black faces also, which on his return home he found to be the case.

The following is a form of prayer to this monkey-god:

'O! Hŭnoomanŭ! when I go eastward, do thou preserve me! O! son of Puvunu! when I proceed southward, do thou keep me! O! beloved son of Keshuree! when I go westward, do thou preserve me! O! Kamungu! keep me from danger when I go northward!' &c.

These Descriptions are taken chiefly from the Rev. Mr. Ward's History, &c. of the Hindoos.

These are specimens, Christian Reader, of the gods of the heathen in India, worshipped by more than a hundred millions of deluded people. These are the creatures of a corrupt imagination, and the workmanship of men's hands—"they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord." Psalm cxv. 5—10.

No. VII.

Missionary Intelligence lately received.

ULTRA GANGES.

CHINA.—In a letter dated 18th March last, Dr. Morrison states, that he had completed translations into Chinese of the twelve minor Prophets, which he was about to send to Malacca, to be printed at the mission press at that station. He observes, that the "writings of the Prophets seem strikingly adapted to the state of the idolatrous and sceptical Chinese." Dr. M. had also written a small book, called "A Voyage round the World," designed to enlarge the minds of the Chinese poor with respect to mankind generally, and to introduce the essential truths of Christianity. A map of the world is annexed.

AMBOYNA.—Mr. Kam, in a letter dated 24th March, 1818, observes, that he had received into the Mission House four young natives, to be instructed in Divinity, who are called *Moriets*, or Disciples.

MALACCA.—By letters from Messrs. Milne and Medhurst, of the date of 11th January, and 15th February last, we learn, that the foundation-stone of an Anglo-Chinese College at Malacca, for the cultivation of English and Chinese literature, in connection with the Society's Missionary Establishment there, was laid on the 11th of November last. The printing of the Chinese translations of the Books of Deuteronomy and the Psalms, also an Exposition of the Lord's Prayer by Mr. Milne, in Chinese, had been completed. On the 3d of January, Mr. Medhurst embarked for Penang, for the purpose of commencing a Chinese and Malay Mission in that island. Having received the warm countenance of the Governor and Council, he had proceeded to establish two Chinese Schools, in which there were about forty scholars. The Chinese had gratuitously afforded the temple of *Ta-fŭh-kung*, as a school-room, and the Government had promised to allow 20 *dollars monthly* for the Chinese schools, and 10 *ditto ditto* for a proposed Malay school. Mr. Medhurst had distributed about 3000 tracts among the Chinese resident in the town, some of whom read them with attention, and about 600 at a place about 12 miles off.

INDIA.

BELLARY.—By a letter from Mr. Jos. Taylor, dated 20th Feb. 1819, we learn, that the translation of the whole of the sacred Scriptures into the Canada (or Kurnata) language had been completed. The Gospels and Acts of the Apostles were ready for the press; the remainder of the *New* Testament, and the whole of the *Old*, waited for revision. Religion continues to prosper at this station. The attendance at the chapel, Mr. T. says, is truly delightful. Little more than a year ago it was enlarged, and a further enlargement had recently been made. In less than 48 hours, 100 *Pagodas* (about £40.) was subscribed for this purpose. Among the superior classes, some have lately begun to attend. The subscriptions to the Bellary Bible Society, in the course of 13 months, amounted to *Pag.* 455. or about £180. The Tract Society was also in a flourishing state. A small building had been purchased in the Bazar road of the Pettah, just where two ways meet, for conversation with the natives.

CEYLON.—By a letter from Mr. Knill, dated Columbo, 2d March last, we are informed that, in consequence of a relapse in the state of his health, he had been advised to return to England, but we are happy to add, that the benefit which he had derived from a short residence in Ceylon, encouraged him to hope that he should be enabled to resume his labours in Travancore, without the necessity of first returning to his native country.

AFRICA.

By letters received from Messrs. Campbell and Philip, dated 16th April and 17th May, we learn, that Mr. Moffat, Missionary in Great Namaqualand, had arrived at Cape Town, and had brought with him Africaner, the destroyer of the Society's Settlement at Warm Bath, and once the terror of the colony, as well as of all the neighbouring tribes; a converted Damara, named April Job, and also a converted Bootchuana, from a kraal beyond Lattakoo. Answers given by Africaner to various questions put to him by Mr. Moffat, before a few friends at Cape Town, and a public meeting at the Paarl, show him to be well acquainted with the doctrines and duties of Christianity, and also with christian experience. The presence of Africaner at the Cape, and the great change effected in him by means of religion, appear to have made a very favourable impression on the Colonial Government, in reference to the importance of missionary labours as connected with civilization.

London, 18th Sept. 1819.

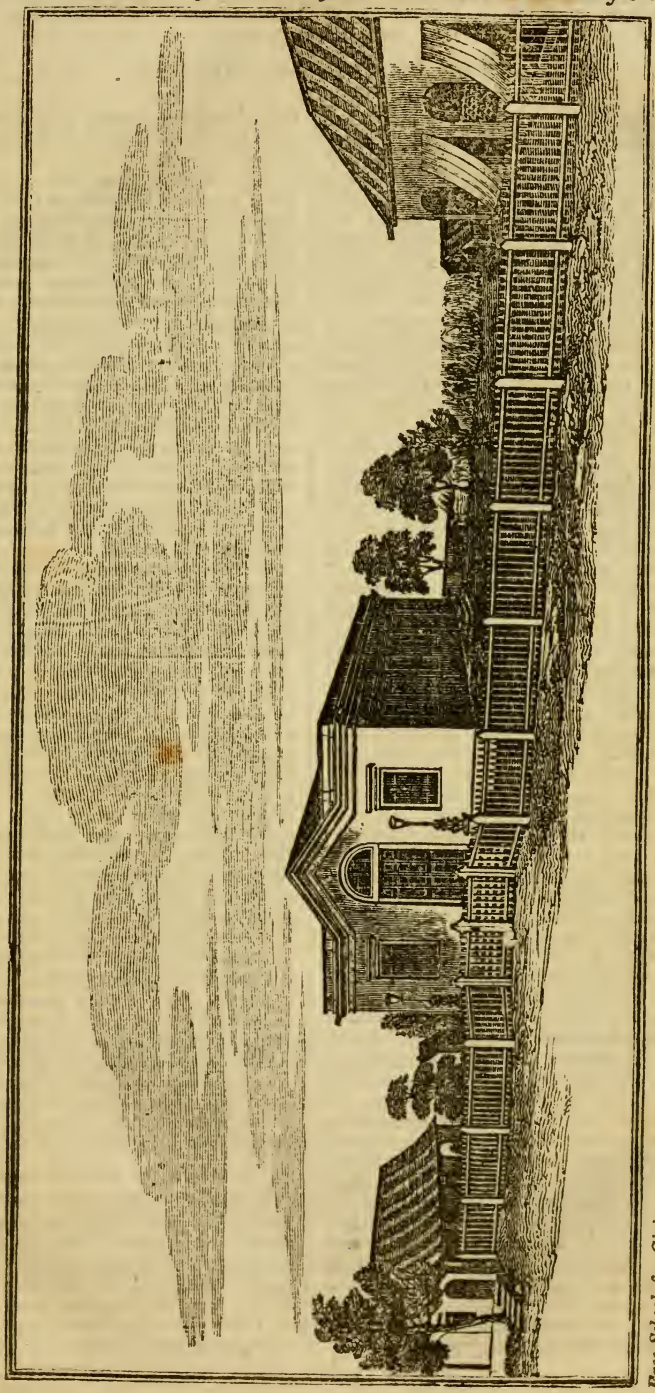
Dennett, Printer, Leather Lane, London.

[2d Edition, Aug. 1820.

Missionary Sketches, No. VIII.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

The Chapel and Free Schools belonging to the Mission at Madras.



Account of

THE CHAPEL AND FREE SCHOOLS

BELONGING TO

THE MISSION AT MADRAS.

The Mission at Madras was commenced in the year 1805, by the Rev. Mr. Loveless, who was sent out by the Society, together with Dr. Taylor, now of Bombay. They were jointly designated as Missionaries to Surat, but circumstances afterwards arose which prevented them from proceeding to the place of their original destination.

Divine worship was performed in private dwelling-houses at Madras from the time of Mr. Loveless's arrival there until the year 1810, when the Mission Chapel, of which a Sketch is annexed, was erected at Black Town, in that city. The expense (about three thousand pounds *sterling*) was generously defrayed by a number of benevolent individuals, resident in the neighbourhood, who took a lively interest in the success of the mission. The chapel is built of brick and *chunam*, * and stands in the midst of a garden, with a neat vestry behind it.—When such a chapel is opened in England, it is usual for several neighbouring ministers to meet on the occasion, to conduct the sacred services of the day, and for a crowded congregation to unite in pouring out their fervent supplications to the Almighty, that "his presence may fill the house" which is about to be designated to his worship. But at the opening of the Chapel at Madras a very different scene presented itself. Mr. Loveless stood alone, without any assistance; and he still retains a vivid impression of the peculiar feelings with which he passed through the various services of that solemn, and, to him, singularly affecting day. His first sermon on the occasion was from the following appropriate and interesting text; "My house shall be called a house of prayer for all people," Isaiah lvi. 7; and it may be here remarked, that on numerous subsequent occasions have faithful ministers of Christ, belonging to the various evangelical denominations of the Christian Church, proclaimed the Gospel from its pulpit, and worshippers from the four quarters of the globe, and of many different nations, raised the voice of praise, and bent the knee of adoration together, within its walls.

Soon after the chapel was completed, Mr. Loveless administered the Lord's Supper to a few pious persons, who were formed into a Christian Church. Since that time a goodly number have been added, some of whom have been removed by death, and left behind them a pleasing and satisfactory "testimony," which warrants the belief that they are now worshippers in that upper Temple, of which "the Lamb is the light" and the glory. Many pious individuals, both male and female, still remain, to the great joy, comfort, and encouragement of the Missionaries, while many very promising young persons, of each sex, may be expected soon to join themselves to the Lord, and to sit down at his table.

"The last time (says Mr. Knill, who laboured some time at this station, and who has recently arrived in England) I administered the Lord's Supper at the Chapel at Black Town, was to me a most interesting and affecting season. I beheld husbands and wives, parents and children, brothers and sisters, Missionaries and the seals of their ministry, all sitting round the table of their common Lord. I saw before me a great number of spectators melted into tears, while they heard of the redeeming grace and dying love of the Saviour. I witnessed for the last time many of those whom I love in the truth, and whose faces I cannot expect again to see until we meet around the throne of God and the Lamb. How solemn the thought! How mysterious the providence that separates me from a people whom I have in my heart! May the blessing of the Lord be their eternal portion."

After the opening of the Chapel, Mr. Loveless continued to preach year after year to a serious and attentive congregation which assembled in it. In the year 1814 he projected a

Missionary Free School,

the plan of which was no sooner laid before the public, than the execution thereof commenced. The money was subscribed, the land purchased, the garden belonging to the Chapel enlarged, and the proposed school built on the north side of the Chapel. Into this school some hundreds of the poor,

* *Chunam* answers the purpose of mortar and plaster. It is formed of shells, which are found in abundance on the shores of Madras, burnt like lime. Its appearance, when viewed at a little distance, resembles beautiful white marble.

but intelligent, youth of Madras and its vicinity, have been received, and about 180 boys are now on the books, some of whom are able to repeat from memory the entire Gospel by Matthew. The schoolmaster, who is a pious and active man, feels a deep interest in the welfare of the children, and takes great delight in leading their tender minds to the knowledge of Him who took up the young children into his arms and blessed them. About twenty of the most intelligent boys meet every Saturday at his house, to receive religious instruction; and their proficiency is remarkably encouraging, of which we present the following instance as a specimen:—At the time the spasmodic *cholera* was awfully raging at Madras, a boy, a Roman Catholic, belonging to the school, went up to one of the Missionaries, and said, "Sir, I have got a cure for the *cholera*." Have you; what is it? returned the Missionary. "The ninety-first Psalm," answered the boy, and then began and repeated the whole Psalm correctly.

The School is supported by monthly subscriptions from benevolent Gentlemen of the Presidency, who occasionally pay a visit to the school, and express themselves highly gratified by observing the proofs of intelligence which the boys exhibit, as well as their proficiency in learning.

In this school-room the Sabbath school is held.

Female Free School.

This School was erected in the year 1817, on the south side of the Mission Chapel, on a spot of ground which had been purchased some years before. * Several kind and benevolent friends came forward on this occasion, not only to build the school, but to support it afterwards. Among the rest was a highly respectable gentleman of Madras, by profession a Roman Catholic, who contributed to the building the sum of 210 *Pagodas*, or about £80 sterling. The Mission Chapel had already extended one wing, under which the boys had taken shelter, and now the day was arrived, when a sister wing was stretched out as a covert for uninstructed and destitute females.

Mrs. Loveless superintends the Female Free School. For a short time she was assisted by Mrs. Mead, since deceased, and now by Mrs. Traveller, who has entered with much zeal into this useful and pleasing occupation. The Superintendents are often gratified by the visits of pious and benevolent ladies of the Presidency, who take great delight in promoting the success of this interesting seminary. By means of the kind liberality of these ladies, many of the girls have been provided with decent clothing, and now attend divine worship at the Chapel on the Sabbath-day. At present there are about fifty in the school.

Besides the Free Schools, there are three other English Schools, and ten Schools for the children of the natives, in which the Tamul language is taught. The whole number of children instructed under the superintendence of the Missionaries at Madras, amounts to upwards of 600.

The children in the Free Schools are descendants of Europeans (English, French, Dutch, Portuguese, &c.) at least on the father's side, and are taught the English language—but in all the Tamul, or native, schools the children are, in the most literal sense, heathens.

New Chapel at Vepery, *near Madras.*

On Saturday, the 12th of last June, Mr. Knill, whilst he tarried at Madras on his way to England, had the satisfaction of laying the foundation stone of a new Chapel at Vepery, to be called Persewankum Chapel, on the plan, and of the same dimensions as that in Black Town, of which we have just given a description. The money for defraying the expense of building it will be raised in the same way, *viz.* by subscriptions; and from the characteristic generosity of the Gentlemen of the Presidency, and from what has already been experienced, no doubt is entertained that the sum required will be realized. Several hundred *pagodas* had been subscribed prior to Mr. Knill's departure from Madras for England.

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* The whole plot on which the Mission Chapels and Free Schools stand, comprises nine *Grounds*. In Madras measurement, 60 feet by 40, or 2400 square feet, make one *Ground;* 24 *Grounds*, or 57,600 square feet, make one *Cawney*. A *Cawney* is equal to 1,3223 English acres nearly,† or 120 *Cawnies* are eqnal to 160 acres.—Dimensions of the Chapel, outside measurement, about 65 feet by 45.—Boys' School, 66 feet by 23—Girls' School, 54 feet by 30.

† The exact measurement is 1 acre 1 rood 11 poles and 17 and a quarter square yards.

No. VIII.

Missionary Intelligence lately received.

INDIA.

VIZAGAPATAM.—By a letter from Mr. Pritchett, dated Madras, 14th March last, we learn, that the printing of an edition, consisting of 2000 copies, of his Teloogoo translation of the *New Testament* at the expense of the Calcutta Bible Society, and under the superintendence of Mr. P., was just completed. Having accomplished his object at Madras, he was about to return immediately to Vizagapatam, where he intended to prosecute his Teloogoo translation of the *Old Testament*, of which he had already finished about *one half* in an unrevised state. The Mission at Vizagapatam is in an improving state, and we trust the circulation of the Teloogoo New Testament will open a new door of usefulness in that place as well as in the extensive neighbouring countries where the Teloogoo language is spoken.

SOUTH TRAVANCORE.—In our last number we stated, that the benefit Mr. Knill had derived to his health from a short residence in Ceylon, had encouraged him to hope that he should be able to resume his labours in Travancore. We are concerned to state, that the improvement which he experienced proved of very short continuance. In concurrence, therefore, with the advice of his friends and medical advisers, he resolved to return to England, with the hope, if his life were spared, of being employed by the Society as their Missionary in some climate better adapted to his constitution. He accordingly embarked at Columbo, in the Richmond, Capt. Horn, in April last, and arrived on the 9th of May at Madras, where he found the Brethren and Sisters well, and the Mission in a prosperous state; from thence, about the 15th of June, he sailed in the same vessel for England, and arrived safe in London on the 1st of December. We have the pleasure to add, that his health has been much improved by his voyage. From the accounts brought home by Mr. Knill, it appears that the state and prospects of the Mission in Travancore continue to afford great encouragement. Of this Station of the Society he has drawn up an interesting memoir, part of which will probably be communicated to the public in the next Number of the *Quarterly Chronicle*.

SOUTH SEAS.

Mr. James Hayward, Missionary from Eimeo, is arrived in London. He left the Missionaries in the Islands all well at the commencement of the present year (1819). He arrived at Port Jackson in February, and sailed from thence in April for the Cape of Good Hope, where he arrived the beginning of July. On the 6th of September he embarked for England in the Juno, Capt. Bishop, and arrived safe at Portsmouth on the 27th of November. His object in coming to this country is to consult with the Directors on the measures which it may be necessary to adopt for the future conduct of the Mission. His journey was undertaken by the recommendation of the Rev. Mr. Marsden, and with the full approbation of his Brethren in the islands. It is the intention of Mr. Hayward to return to Otaheite when the purposes for which he has visited this country are accomplished.

London, 18*th Dec.* 1819.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of these* Quarterly Sketches, *and each person who collects from his friends or neighbours, to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. Mr. Arundel, Home Secretary, Missionary Rooms, No. 8, Old Jewry, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of Francis Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Castle Street, Oxford Street.——Price 1d. each, or 5s. per 100.

J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. IX.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

CHINESE TEMPLE, DEDICATED TO THE KING OF MEDICINE.

Explanation.—Above the idol, in the centre, is written, "Universal Relief to Mankind." The idols, at the sides, are attendants on the god. Before them are placed the fragrant matches, which are burned as incense. The flowers placed on the altar are called "Divine Flowers," and are universally used. The door on the left, leads to the apartment of the God of the district. On the lantern is inscribed, "The Temple of Happiness and Virtue." The tablets above the two lanterns are placed there by persons who consider themselves benefited by the god. That on the right says, "His benefits are inexhaustible." The characters on the left side say, "His knowledge of medicine is perfect." The tablets on the pillars say, "His favours are impartial, he ever wishes well to men." "Divinely intelligent, he possesses means to cure the severest diseases." On the lanterns [illegible] "The happy Temple of the King of Medicine."

BRIEF SKETCH OF THE CHINESE MISSION.

EARLY in the year 1807, the London Missionary Society sent out to China the Rev. Robert Morrison, who had been for some time before a student in the Academy at Hoxton, and in the Seminary at Gosport. For several months previously to his embarkation, he assiduously applied himself to the study of the Chinese language, assisted by Yung Saam Tak, a respectable native of China, then on a visit to this country. During this period he transcribed the Harmony of the Four Gospels, &c. in Chinese, preserved in the British Museum, and improved himself in several useful sciences. He embarked at Gravesend for New York, in the Remittance, Captain Law, on the 31st of January, and from thence for Canton, in the Trident, on the 12th of May following, where he arrived on the 4th of Sept. in the same year. During the voyage he diligently prosecuted the study of the language, and on his arrival in China was assisted therein by a Chinese Roman Catholic. In the prosecution of his studies he derived considerable advantage from the Chinese copy of the Gospels he had taken out with him, and which, from the indications of acquaintance with the language it exhibits, he considered as executed by a native of China. He also received much assistance from an exposition of the Decalogue in Chinese, with which he was furnished by his teacher.

The great object of the Society in sending Mr. Morrison to China, was to prepare a translation of the Holy Scriptures for the use of the vast population of that extensive empire,* or, in the language of a distinguished nobleman, "to open this precious mine, with all its religious and moral treasures, to the largest associated population in the world."

Mr. Morrison was greatly encouraged by the friendly attentions which he received from the gentlemen belonging to the Hon. East India Company's Factory at Canton, as well as from other European and also American gentlemen, to whom he was introduced. He also received many kind attentions from his friend Saam Tak, who had returned to China. Deeply impressed with these and other providential circumstances, which appeared to promise an auspicious result to the mission, he thus wrote to the Directors:—"I am in this distant land overcome with the most grateful emotions. I am grateful to you, dear brethren, on behalf of the heathen; but my gratitude also rises to your Lord and my Lord. It was the spirit of Jesus which moved on the face of the church, on the hearts of his people, and excited the present concern for perishing millions. Hitherto the Lord has helped, 'he has done great things.' We speak not of the wide range of his benefits, which exceed the ken of angels; but of his gracious countenance afforded to the mission to China. Let us, however, 'rejoice with trembling.' Your Missionary sits here to-day on the confines of the empire, learning the language of the heathen; to-morrow he may be removed to another country. Still he would proceed, believing that it is the cause of Him, who can and finally will overturn from its base every the most mountainous difficulty that may oppose the progress of the glorious gospel."

In the year 1808-9, Mr. Morrison was occasionally interrupted in his studies by certain political disputes, which issued in his removal, for a time, together with all the Europeans and Americans, from Canton to Macao.* At this place he was introduced into a respectable and pious Irish family of the name of Morton, and was shortly afterwards united in marriage to Miss Morton.†

At the close of the year 1808, Mr. Morrison wrote the Directors that he had prepared for the press a Grammar of the Chinese Language; that a Chinese Dictionary, which he had commenced, was daily filling up, and that he had revised for printing a part of his translation of the New Testament. The great proficiency he had made in the language, in conjunction with his exemplary conduct, obtained for him, about this time, the office of Chinese translator to the East India Company's Establishment at Canton.

In 1811, Mr. Morrison suffered a severe trial in the long-protracted illness of Mrs. Morrison, whose life was for some time despaired of.

During this year the Directors were highly gratified by receiving copies of a beautiful edition of the Acts of the Apostles, in Chinese, printed by Mr. Morrison, at Canton. On their presenting a copy thereof to the British and Foreign Bible Society, the Committee generously voted £500. for translating and printing the Scriptures in Chinese. By the same opportunity the Directors received from Mr. M. English translations of "Specimens of Chinese Literature," taken from the maxims of Confucius and history of Fùh, the two most celebrated of the *literati*

* The population of China was formerly much over-rated, being usually stated in round numbers at 300 millions. According to a census made towards the close of the last century, the amount did not exceed 146 millions.

* Macao, a Portuguese settlement, is situated at the southern extremity of an island, separated only by rivers from the southern continent of China, not far from Canton. The possession of the small peninsula, on which the town of Macao now stands, was given to the Portuguese in 1586, by the Chinese Emperor, as a reward for their having expelled some pirates from an adjacent island.

† 20th February, 1808.

of China, which, though merely elementary, they ordered to be printed for general perusal. This work was published under the title of *Horæ Sinicæ.*

In the year 1812, an edict was issued under the authority of the Emperor, against Christianity, of which the following is a copy.

Chinese Edict against Christianity.

"*The Criminal Tribunal, by order of the Emperor, conformably to a representation made by* Han, *the Imperial Secretary, (in which he desired that the Promulgation of the Christian Religion might be obviated,) decrees as follows:*

"The Europeans worship God, because, in their own country, they are used to do so; it is quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior? appointing unauthorized priests, and other functionaries, who spread this through all the provinces, in obvious infraction of the law; and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. *This may approach very near to being a rebellion.* Reflecting that the said religion neither holds spirits in veneration, nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, *on what respect do they differ from a rebel mob?* If there is not decreed some punishment, how shall the evil be eradicated? and how shall the human heart be rectified? From this time forward, such European as shall privately print books, and establish preachers, in order to pervert the multitude;—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed; whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution;—and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to *He-lau-keang,* &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at present in Pekin, if they are mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the mathematicians who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that, when there come ships from their respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Pekin, where there are no more Europeans than those employed in mathematics, they will not be able clandestinely to spread false religion. The Viceroys, and other Magistrates of the other Provinces, shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate *root and trunk.* You shall conform to this decision of the Criminal Tribunal."

This Edict was directed against the Roman Catholic Missionaries in China. Those in Pekin were silenced, and some of them imprisoned, until an opportunity occurred of sending them to Europe. Mr. Morrison, undismayed, proceeded on his labours, though with his usual caution and prudence. He prepared for circulation, in the Chinese language, a catechism and a tract, 'On the Way of Salvation.' Of the former 5,000 copies were printed, of the latter 10,000 *ditto.* He also exerted himself amongst the European residents at Canton, on behalf of the Calcutta Auxiliary Bible Society, to the Treasurer of which he remitted the sum of 285 dollars.

Mr. Morrison having completed the revision of his Chinese Grammar, it was transmitted to his Excellency Lord Minto, then Governor General of Bengal. An edition of the Grammar was subsequently printed at the Serampore press, at the expense of the Government. In the year 1812-13, a single printed copy of Mr. M.'s Chinese translation of the Gospel by Luke having been received by the Directors, they presented the same to the Committee of the British and Foreign Bible Society, who had previously voted a second donation of £500.

Mr. Morrison having frequently intimated his wish to have a coadjutor in the mission, the Directors, in the year 1812, sent out, with this view, the Rev. Wm. Milne. He arrived at Macao in July, 1813, and was joyfully received by Mr. Morrison, but at the instigation of the Roman Catholic Clergy, the Portuguese Government ordered him to quit the island in 10 days. He now repaired to Canton, and applied himself assiduously to the study of Chinese, leaving Mrs. Milne at Macao with Mr. and Mrs. Morrison, European females not being permitted to reside at Canton. Mr. Morrison afterwards removed for several months to the latter place, during which time Mr. Milne enjoyed his valuable assistance in the study of the language.

The island of Java having in August 1811 fallen under the dominion of Great Britain, Mr. Morrison suggested to the Directors the expediency of establishing a Mission there, which was accordingly undertaken by them in 1814, in which year the Rev. Mr. Supper, since deceased, arrived, and was settled, as their Missionary, at Batavia.

In the year 1813-14, the Chinese translation of the New Testament having been completed, and 2000 copies printed, Mr. Morrison informed the Directors that it had found its way into distant parts of the empire. Mr. M., however, was not himself permitted to go into the interior, nor to preach publicly at Canton, his direct labours being confined to the expounding of the Scriptures and exhortation among his own domestics and a few other persons.

Mr. Morrison's Chinese Dictionary being highly approved by the Gentlemen of the East India Company's Factory, they recommended it in June 1812 to the patronage of the Court of Directors at home, who in consequence sent out to China, not only a press and types, but a person to conduct the printing of the work, which is executed at the sole

expense of the Company, who also generously present to Mr. Morrison 500 copies of each number, as printed, to dispose of according to his own pleasure.

During the year 1814, Mr. Milne performed a voyage to the islands of the Malay Archipelago, where he had numerous opportunities of promoting the circulation of the Chinese New Testament, and especially in the island of Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament among all classes of people. During this year, the B. and F. Bible Society voted a third donation of £1000 in aid of the Chinese Scriptures, which was followed, in 1815, by another of the same amount.

It appearing to Mr. Morrison that the object of the Chinese Mission would be greatly promoted by a missionary establishment at Penang or Malacca, Mr. Milne, in the year 1815, removed for this purpose from Canton to the latter place, where he immediately commenced a mission, which has since risen to considerable importance. This year Mr. Morrison baptized Tsae Ako, a Chinese convert, who died in Oct. 1818, Mr. M. found no reason to alter his opinion as to the sincerity of his profession. During this year Mrs. Morrison left China for England, for the benefit of her health, accompanied by her two children.*

In the year 1816 Mr. Morrison received from America £400., collected by Messrs. Bethune and Ralston, towards the Chinese translation of the Scriptures, and in the same year it was determined to print, under the superintendence of Mr. Milne at Malacca, two editions of the Chinese New Testament, one of 1500 copies in 8vo. and 8000 ditto in 12mo. which have since been completed and put into circulation.† In the month of July in this year, Mr. Morrison, who then acted as Translator and Secretary for the Chinese department to the Select Committee of the East India Company's Establishment at Canton, was attached as Interpreter to the British Embassy to Pekin, under his Excellency Lord Amherst, which engagment occupied about six months of his time, during which, if his important labours were suspended, his knowledge of the literature, customs, &c. of China was increased. Mr. Morrison drew up a very circumstantial and interesting Narrative of this Expedition, which has since been printed in England.

In the year 1817, Mr. Milne made a voyage to Canton for the benefit of his health. Mr. Morrison had proceeded, as far as his other engagements would permit, in the translation of the Old Testament into Chinese, and in order to expedite its completion, an arrangement was made with Mr. Milne, in consequence of which each of them agreed to complete certain portions thereof which then remained to be translated. It is probable that by the present time the translation of the Old Testament is finished. During this year, two additional grants, of £1000 each, were made by B. and F. Bible Society, towards printing and circulating the Scriptures in Chinese.

To the books written and published by Mr. Morrison, since his residence in China, already mentioned, it is proper to add,

1. A Collection of Dialogues, &c. *in Chinese and English.*
2. A View of China, for Philological Purposes, *in English.*
3. The Morning and Evening Prayers of the Church of England, *in Chinese.*
4. The Psalter, divided as in the Common Prayer Book, for every day in the month, *in Chinese.*
5. Retrospect of the first Ten Years of the Chinese Mission.

On the 24th of Dec. 1817, the title of Doctor in Divinity was unanimously and gratuitously granted by the *Senatus Academicus* of the University of Glasgow, as a token of their approbation of his philological labours.

In closing the present brief and rapid sketch of this Mission, we cannot refrain from again directing the attention of our readers to the immense population which crowds the vast empire of China, whose "land is full of idols; who worship the work of their own hands, that which their own fingers have made;" or from urging them to fervent supplication for the Divine blessing on the means now employed for emancipating this great people, as well as of other heathens also, from the thraldom of Satan, and their introduction into the kingdom and liberty of the Son of God; and also to make corresponding exertions in promoting the cause of Christian Missions, as one of the chief means for accomplishing the object of their petitions.

* Mrs. Morrison is at present in London, and purposes, her health being restored, to embark, with her children, for China, during the present month.

† The copies of the Chinese Scriptures are circulated among the Chinamen settled in Malacca, Penang, and in the various islands of the Malay Archipelago, and the empire of China itself, by means of the Chinese who visit these places on commercial enterprises.

Bennett, Printer, Leather Lane, London.

KALEE, THE BLACK GODDESS OF INDIA.

KALEE, THE BLACK GODDESS OF INDIA.

This goddess may be considered as one of the numerous forms of Doorga, who is worshipped as the great female power, and who is said to bear a resemblance to the *Juno* and *Minerva* of the Greeks. She is represented, as in the above Sketch, as a very black woman, (her name, *Kalee*, signifying *black*, or *ink*,) with four arms; having in one hand a scymitar, and in another the head of a giant, which she holds by the hair; another hand is supposed to be employed in bestowing a blessing, and with the fourth she is forbidding fear. She wears a necklace of human skulls, and her tongue hangs down to her chin; the hands of several giants are hung round her as a girdle. She stands with one foot on the breast of her husband Shivu, and rests the other on his thigh.*

The ancient books of the Hindoos give the following account of the origin of this image, and of the worship paid to it. It seems that there were once certain giants, who, by performing great and meritorious austerities for many thousands of years, acquired a superiority over the gods; began to make war with them, and in several battles became victorious. The gods, being reduced to a deplorable state of wretchedness, solicited the aid of *Bramha* and *Vishnoo*, who referred them to *Shivu* (the husband of Doorga or Kalee.) This goddess encountered two of the principal giants, slew them, and drank their blood. A numerous army of giants then assembled, whose formidable appearance alarmed the gods. One of the giants advanced, encountered Doorga, or Kalee; but though she filled him with wounds, from every drop of blood which fell to the ground arose a thousand giants, equal in strength to himself. She, however, assisted by *Chundee*, another goddess, engaged the giant, and destroyed the whole of his strangely-formed offspring; after which Kalee sat down to feed on the carnage she had made. The gods and goddesses then chaunted the praises of the celestial heroine, and she in return bestowed a blessing on each. After this great victory the sun (Sooryu) shone resplendently forth; the wind (Vayoo) blew salubriously: the air became pure; the gods ascended their thrones; the hydras attended to the duties of their religion without fear; the sages performed their devotions without interruption; and the people at large were restored to happiness.

Kalee was so transported with joy at the victory which she had obtained, that she danced till the earth shook to its centre; and Shivu, at the intercession of the gods, who were greatly alarmed, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain, and when the goddess perceived that she was dancing on the body of her husband, she desisted, and was so shocked, that, to express her surprise, she put out her tongue to a great length,* and remained motionless.

In former times, human victims were offered in sacrifice to Kalee, and directions are on record as to the manner of presenting them, which was horribly cruel; and with such sacrifices, especially of three men, the goddess would be pleased 100,000 years. Persons used to draw blood from themselves, or cut off pieces of their own flesh, and present them. These practices are now discontinued, but numerous and expensive offerings are still made. Festivals, at the full moon in the month of Kartiku, or at the decline of the moon in Maghu, are held, and some rich men worship her on the last night of the moon. Mr. Ward, in his Hindoo Mythology, vol. i. p. 154, mentions his being present at one of Kalee's festivals at Calcutta; he witnessed the sacrifice of goats, buffaloes, and rams, the heads of which being dexterously severed at one blow, were carried in an elevated posture by an attendant (dancing as he went), the blood running down him on all sides. "Never (says he) did I see men so eagerly enter into the shedding of blood; the place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed actually made we unwell; and I returned about midnight, filled with horror and indignation."

History mentions a period, when annually the worship of this goddess was celebrated, in one night, in 10,000 houses of a single zillah, and when the

* Shivu (or *Seeva*), the *Destroyer*, or *Regenerator*, is one of the principal deities, resembling Bacchus. He is daily worshipped under the form of an indecent image: the multitude of persons who worship this scandalous figure are far more numerous than the worshippers of all the other gods put together. Festivals, attended with the most abominable and cruel practices, are held in honour of him. *See Missionary Sketches*, No. I. and No. VII.

* When the Hindoo women are shocked or ashamed at any thing, it is their custom to put out their tongues

number of victims could not have been less than 10,000. A certain Rajah immolated 1000 buffaloes, and the same number of sheep. Another Rajah expended 100,000 rupees on the worship of this goddess: among the offerings was a gold necklace, valued at 10,000 rupees. To defray such enormous expenses, some Hindoo Rajahs have expended almost the whole of their estates.

At Kalee-ghatu, near Calcutta, is a celebrated temple of this goddess, with her image in black stone. Here sometimes 1000 brahmins are employed. On special occasions no fewer than 4000 people assemble here. On the market days multitudes present offerings. A Hindoo will go up to the temple, and, with joined hands, will say to the idol, "O, mother! I am going to market for such and such a purpose; if thou grant me success, I will, on the next market day, present offerings to thee to the amount of ——." Others make a vow, while the offering is presented to the image, in such words as these—"O, goddess! mother Kalee, if thou wilt deliver me out of such or such a trouble, or bestow such or such a blessing, I will present to thee ——." (Here the petitioner repeats the names of all the offerings or bloody sacrifices intended.) Silver hands and golden tongues are among the presents made by the rich. Merchants and tradesmen present offerings twice or thrice a-year, to obtain success in their concerns; Sepoys from all parts of India resort to this temple, when they can obtain leave of absence; mothers praying for the recovery of their children, promise to bring the recovered child in their arms when they come to fulfil their vows; servants in search of employment promise to give the goddess a month's wages, if she will raise them to such a situation; in a word, the occasions of drawing people to this famous temple, are as endless as the superstitious hopes and fears, the crimes and wants of the worshippers.

Thieves frequently pay their devotions to Kalee. A gang of ten persons, perhaps, agree to plunder a house; they meet together in a dark night, under a tree, where an image of Siddeshwuree is placed, and bring liquors, fish, &c. A Brahmin goes through the ceremonies; a bloody sacrifice is offered; and the instrument worshipped which is to cut through the wall of the house. The following incantation is then read:—"O Sindhukatee! (the name of the instrument) formed by the goddess Vishaee! Kalee commanded thee to cut a passage into the house—to cut through stones, bones, bricks, wood, the earth, and mountains, &c. Haree-jhee and Chamunda have given this blessing, and Kamakshya (Kalee) has given the command."* After reading this, the thieves sit down to eat and drink of the offerings, and when nearly intoxicated, gird their garments about them, rub their bodies with oil, daub their eyes with lamp-black, repeat an incantation to enable them to see in the dark, and then proceed to the spot, cut through the wall, plunder the house, and sometimes murder the inhabitants.

The serious Christian cannot peruse this account of the worship paid to the black goddess without painful emotions. How is God dishonoured! How are rational creatures deluded and degraded by these foolish and abominable rites! How desirable is it that Christian Missionaries should visit them, and point out a more excellent way—convince them of their guilt and danger as sinners, and direct them to the only true sacrifice for sin—"the Lamb of God, who taketh away the sin of the world." In the populous regions of India, containing more than one hundred millions of souls, there are not one hundred preachers of the gospel—not one Missionary to a million of heathens. Come then, ye who love the Lord Jesus Christ, come "to the help of the Lord against the mighty." Unite your prayers and your efforts, with those of the thousands of your fellow-Christians who long to "pull down the strong holds of Satan" in India, and to build on their ruins temples for our God and Saviour.

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* Mr. Ward observes, (vol. i. p. x.) that he has had many opportunities of witnessing the pernicious effects of the belief (common among the Hindoos) that it is God in man who is the author of every volition, and that evil and good actions are both to be referred to him. A Hindoo, perverted by these ideas, does not perceive the evil of ascribing every villainous action to God; though, when the dreadful and unavoidable result of this doctrine has been pointed out, many revolt from the conclusion. Under the influence of this doctrine, that the human soul is God, the crimes of a malefactor lose their turpitude, and he is bewailed as a person who has acted under unfortunate influence, or as one born with evil destiny. It is also easy to perceive, that where such a belief prevails, all efforts to fly from evil, and to attain moral perfection, are out of the question:—"God does every thing;" my evil destiny follows me every where, as a shadow the body"—is the method by which the Hindoo accounts for all his evil propensities and unjust actions."

Missionary Intelligence, lately received.

ULTRA GANGES.

Malacca.—By a letter recently received from Mr. Medhurst, under date of the 23d November last, we learn, that he had been ordained to the work of the ministry, and that he not only preaches to the Chinese in the town, but also once every month at a village about six miles off, where the people listen very attentively to his discourses. He had lately composed and printed, in Chinese, a Geographical Catechism, accompanied with maps, principally intended for the use of the schools.

Java.—By a letter received from Mr. John Slater, dated the 15th of December last, we are very much concerned to hear, that on the 2d of October his house was burnt down. This calamity was the more afflictive, as Mrs. Slater had only been confined about a fortnight, and was in a very weak state. They had, however, in their distress, received much kind assistance from friends, especially from Mr. M'Quoid and his family, who received them into his house. Mr. Slater had since removed to a small house, where he had renewed his studies, but had to lament the loss of his Chinese books, as well as a number of Chinese New Testaments and tracts, which, together with a part of his furniture, were consumed in the flames. The house is supposed to have been purposely set on fire by the servant, to avoid the detection of a theft which he had committed. The affair had been taken up by the Government, and the man was in custody, with a view to trial.

Since the arrival of Mr. Slater at Batavia the beginning of June, 1819, he had been chiefly employed in distributing books among the Chinese, in conversing with them from house to house, and occasionally addressing a number collected around him, from the subject of a tract.

Bellary.—By a letter from Mr. Hands, dated 19th January last, at Madras, (where he has been for several months superintending the printing of his Canada translation of the New Testament), we are happy to hear that the place of Mr. Taylor, who was about to remove from this station [Bellary] to Complee, a town situated in the midst of a very populous neighbourhood, about 40 miles off, was likely to be filled by Mr. Howell, formerly a member of Mr. Loveless's church, and since of that at Bellary, who, for two or three years past, has been partly employed in missionary labours, and is able to speak fluently all the languages common to this part of India.

Mr. Hands states, that the printing of the Canada translation of the New Testament had advanced as far as the last chapter of St. John's Gospel.

We are much concerned to hear, that the health of Mrs. Loveless had suffered greatly; and also that of Mrs. Reeve, who was about to remove to Madras for a few months, in order to avoid the excessive heat which prevails at Bellary during those of March, April, and May.

In a letter of a prior date, lately come to hand, Mr. Hands thus observes, "The arrival of Mr. Nicholson and his companions is matter of general joy to us. Blessed be God, that while he is calling one and another of our dear fellow-labourers away to their rest, he is raising up others in the great work; but ah! we want more labourers. The fields are white unto the harvest, prospects of success are daily brightening, and the cry of thousands around us is, 'Come over and help us.' The Lord pour out his spirit on the British churches more and more, and send a host of faithful Missionaries to our aid."

London, 16th June, 1820.

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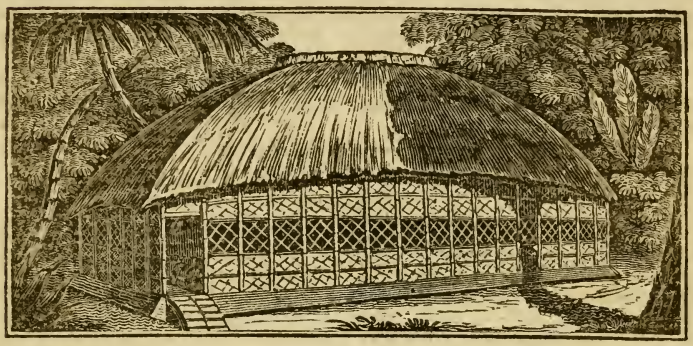
J. Dennett, Printer, Leather Lane, London.

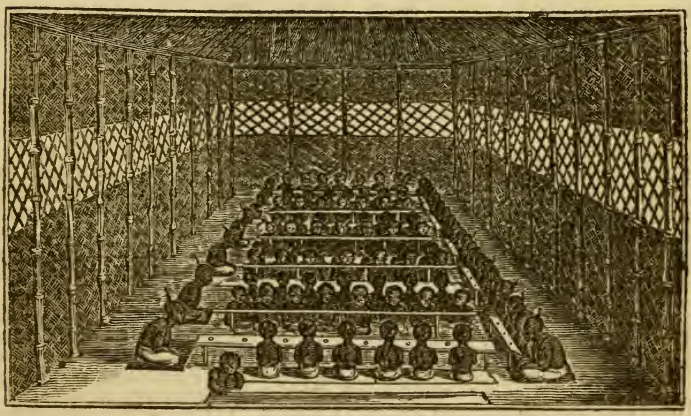
Representations

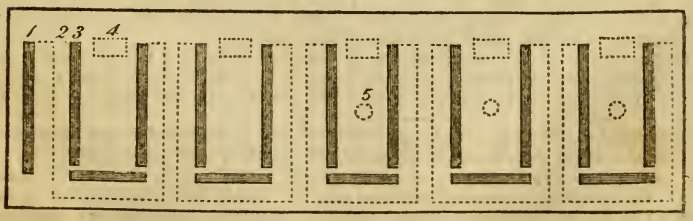
OF

ONE OF THE NATIVE SCHOOLS AT CHINSURAH,

In the East Indies.







No. 1. Sand board.
2. Mats, to sit on,
3. Desks.
4. Monitor's Mats.
5. Basins to wash Slates in.

NATIVE SCHOOLS AT CHINSURAH.*

The annexed Sketches of the exterior and interior of a School-house at Chinsurah, are engraved from drawings made on the spot by Mr. Pearson, and are presented as a specimen of the Schools established at that place and in its vicinity, by the late Mr. Robert May, and now under the superintendance of the Society's Missionaries, Messrs. Pearson and Harle. In these Schools the children are taught reading, writing, and arithmetic. They are conducted on the Lancasterian plan, and not long ago amounted to about thirty, the number of children instructed to nearly 3000, among whom were 700 sons of Brahmins. The number of schools has been since reduced to twenty-five, in which about 2400 children are instructed; but the improvements which have been introduced, both as to their economy and management, and the superior progress of the children in learning, are regarded by the brethren as more than compensating for this reduction. As these Schools were established by the indefatigable and persevering exertions of Mr. May, and brought to a considerable degree of maturity under his superintendance, we shall fill up the remainder of the present Sketch with a brief narrative of the life of that excellent Missionary.

Brief Memoir of the Life of Mr. Robert May, *Missionary at Chinsurah.*

Mr. Robert May was born at Woodbridge, in the County of Suffolk, in the year 1788. He had the misfortune to lose his mother when he was only three or four years old, and his father, who was a mariner, being usually out at sea, he was exposed to unusual hardships and disadvantages. At length he was noticed by an aged relative, and taken to the Independent Meeting-house. Here he was admitted into a Sabbath-school, where he learned to read the Sacred Scriptures, and, what was of far greater importance, imbibed a love for them.

As soon as he was able, he endeavoured to support himself by labour. Having obtained possession of a Bible, it was his custom, when his work was finished, to retire into the fields, where he was often seen sitting under a hedge, reading that precious volume.

It was not long before he engaged in the service of a gentleman, to take care of his horse, &c. Having occasion one evening to wait till a rather late hour for his master's return home, he, as usual, employed himself in reading his Bible; at length, on hearing the horse at the door, he hastened to take charge thereof, and left his Bible on the kitchen table. The gentleman, on coming in, observed the Bible, and being displeased at the manner in which the boy had beguiled the tedious hours of night, took it up and threw it into the fire, where it was soon reduced to ashes, while tears of grief fell from those eyes which had been so lately employed with so much pleasure in perusing its contents. This circumstance, which it is hoped was the effect of a momentary feeling, became generally known, and from some verses which Robert May wrote on the occasion, it appears probable that the gentleman afterwards furnished him with another Bible.

Having himself learned the value of that sacred book, he was desirous of being employed in communicating its precious contents to others. One Lord's-day morning, as his minister (the Rev. Mr. Price) was going to the Meeting-house, he ventured to put into his hand a petition, requesting that he might be permitted to be a teacher in the Sabbath-school, an office in which he afterwards appeared to be both happy and useful.

On the 11th of March, 1806, when he was 17 years of age, he was admitted a member of the church, and gave a satisfactory account of his religious experience, and particularly adverted to a sermon he had heard some years before from Numb. xxxii. 23. *Be sure your sin will find you out*, and which, he said, made a deep and lasting impression upon his mind.

Robert May now felt an earnest desire to be a Missionary to the heathen. He often told his minister that he

* Chinsurah (or *Chinsura*) is a Dutch settlement, in the province of Bengal, situated on the west side of the river Hooghly, about 22 miles north of Calcutta, in lat. 22° 52′ N. long. 88° 28′ E. The first factory of the Dutch East India Company was erected here in 1656. On the commencement of hostilities with the Dutch, during the late war, it was captured by the British forces. When, therefore, Mr. May established and conducted the native schools at Chinsurah the settlement was in possession of the English, and they were for several years patronised and supported by the Hon. Commissioner Forbes. At the late general peace the Settlement was restored to the Dutch, and we are happy to add that the schools enjoy in like manner the patronage and support of that Government.

thought teachers were not wanted at home, and that he should like to go abroad to teach poor black children to read the Bible and to learn hymns. He was in the habit of composing little pieces, both in prose and verse, on various parts of Scripture, and for the improvement of providential occurrences; one in particular, which he wrote on the death of a neighbour, who expired suddenly while hanging out linen in her garden, was thought to do credit both to his heart and to his understanding. At length his pastor was induced to make known the views and wishes of Robert to the Directors of the Missionary Society, who, after proper inquiry and examination, agreed to admit him (viz. in May 1806) into the Seminary at Gosport, where he continued between four and five years. During this period he preached occasionally, but when he was not engaged in his studies, the instruction of children, as it still continued his favourite object, so it occupied his chief attention.

The term of his studies having expired, he was ordained on the 2d of January 1811, at the Rev. G. Burder's Meeting-house, Fetter-lane, London, and designated to the service of the heathen in the East Indies.* Among Mr. May's manuscripts a paper has been found, which contains his answer to one of the questions put to him on this occasion, which we deem sufficiently interesting to insert in the present narrative. The question was, "What reason have you to conclude that you are a Christian?" to which Mr. May's reply was as follows:—

"This question demands a serious answer, and while I tremble at its importance, I rejoice in the Lord, and trust that by his assistance I shall endeavour to give a reason of the hope that is in me, with meekness and fear. I feel an humble confidence in the mercy of God, through his well-beloved Son; on his merits alone I build my hopes of eternal life, depending on his promises. I have given myself to him, to be his for ever: trusting to the fulness of his grace, who filleth all in all, I go to proclaim his Gospel, to preach forgiveness of iniquity, through that blood which was shed on Calvary for the remission of sin. When I was very young, I trust I felt the need of the Saviour, in whose name I now glory; the need of that salvation in which I now rejoice; the want of that grace which I intend to preach; and I trust I then also felt the powerful efficacy of that blood which cleanseth from all sin. I remember that when I was about seven or eight years of age, I was deeply impressed with my lost state as a sinner, by reading Janeway's "Token for Children." The address at the beginning of that book, and the examples in the first part, made a deep impression on my mind. I felt myself to be in the same deplorable state, and exposed to eternal wrath."

A few months prior to his embarkation, he visited his friends at Woodbridge, and on this occasion preached in the market-house to several hundred children of various religious denominations, many of whom still continue to cherish his memory with warm affection. On Christmas-day (1810) he also preached a farewell sermon to the children at Gosport.—The following memorandum of Mr. May on the occasion, will show how eminently he was fitted to attract the affection of children, and thus to secure their attention whilst imparting to them the benefits of instruction. The memorandum is as follows: "But few either of parents or children were not in tears; after the sermon they flocked around me to take their last farewell, while the tears ran down their cheeks. It was an affecting scene indeed. I mingled my tears and my advice together, as I parted with the dear children whom I had so long instructed."

Mr. May, together with Mrs. May and Mr. and Mrs. Spratt,* sailed from Gravesend on the 27th Jan. 1811, in the Active, Capt. Brethoff, bound for Philadelphia, from whence they were to engage a passage to the East Indies. They arrived safe at Philadelphia on the 23d of the following March, and were received and treated with great kindness by the friends of the Society in that city, as well as in that of New York.

Circumstances occasioned Mr. May to be detained in America about twelve months. During that period, his exertions amongst the young were very extensive, and remarkably successful. In the month of June he established a monthly lecture to Children at Philadelphia, which was well attended, there being usually present from 500 to 700. He also engaged in preaching on various other occasions, and took upon him the charge of a new school, supported by the *Evangelical Society* of that city. He took a journey to New York, during which he preached on several occasions to crowded congregations, of which children formed a considerable part. During the last three days he continued in the last-mentioned city, he preached to upwards of 1000 children each day.

On Mr. May's return to Philadelphia, he opened (Sunday, 20th October) a new school-room in New Fourth-street in that city, and on various occasions exerted himself in promoting the Sabbath instruction of poor children.

* The particular appointment of Mr. May was to Vizagapatam, where also it was intended that his labours should be especially directed to the instruction of the rising generation. Before, however, the arrival of Mr. May in India, Mr. Pritchett, originally designated on a mission to the Birman empire, had settled at Vizagapatam. Hence the change of Mr. May's destination to Chinsurah.

* Mr. George Spratt was originally appointed to Vizagapatam, in conjunction with Mr. May, but being taken ill whilst at Philadelphia, it was judged improper for him to proceed to the East, he therefore retired to Quebec, at which place, and Elisabeth Town, he has since continued to labour; but he is not now dependant on the Society.

The reader will be gratified by the following extracts from letters received by Mr. May from friends in Philadelphia, after his arrival in India, under the dates of 18th October 1816, and 24th November 1817. They show the important purposes which were to be answered by his providential detention in America.

"Ever since the Sunday School commenced, the whole aspect of our city is changed. I really had no idea, when you were here, that we were so indolent as we were. No wonder you were so anxious about the poor children; they were in a deplorable state, but your prayers are answered, and I look back and think of you as the forerunner of all this good."—"Your two letters from Chinsurah were received in due season, and often read in the school, and when omitted a short time, would be called for again by the children."—"The result of the whole has been, that upwards of 1800 children have been instructed upon your plan in this school, and nearly forty have made a public profession of religion, principally in the Presbyterian churches; and the greater part received their first impressions under your particular instructions when here. They are a delightful company of young Christians, and seem to be growing in grace as well as in years. One of them, James Weatherby, is now educating for the ministry, and may possibly go to India, as a Missionary. How wonderful are the ways of God! Some of them are now teachers in the Sunday schools."—"Indeed, it may be said, that all the Sunday schools in this country had their rise from this school."—"Sunday schools are now established in great numbers in this country; so that upwards of 5000 children are instructed, who used to range the streets; and they are rapidly spreading."

On the 16th of March, 1812, Mr. and Mrs. May sailed from Philadelphia, in the Harmony, Capt. Brown, and arrived at Calcutta in the following August. Shortly after his arrival he removed to Chinsurah. Here he entered with great ardour and activity on the work of establishing schools for native children, imparting also, meanwhile, religious instruction to the children of Europeans, and had the gratification of beholding his labours crowned with very encouraging success.* But, alas! the period was at hand, that was determined by an inscrutable, yet all-wise and merciful Providence, to be the boundary of his mortal existence. By a singular coincidence, he entered Calcutta on the 11th August, in order to begin his race in India, and on the same day of the same month, in the year 1818, he entered Calcutta to close it. In the beginning of that month he was attacked at Chinsurah by a fever. The disorder gaining strength, he was induced to go to Calcutta, that he might obtain the best medical advice; but, alas! every attempt to relieve him was fruitless, and on the day after his arrival he breathed his last.

When approaching the close of life, his humility and self-abasement were such as to induce him to think it almost impossible that one so unworthy as himself could be saved. But afterwards he found joy and peace in believing; and "It is Jesus Christ whom I want"—"I build upon the foundation, Christ"—"Jesus is precious to my soul," were among the last sentences which he uttered.

The following testimonies, which are given by individuals belonging to three different denominations, are very honourable to the memory of Mr. May, and cannot fail to be peculiarly gratifying to his friends.

"I have heard (says the Rev. Dr. Boyce, a minister of the Church of Scotland, at Calcutta, in a letter to a friend) with deep regret of the death of Mr. May. Although I had not the pleasure of being much acquainted with him, I have always admired the integrity of his character, and have uniformly regarded him as a man to whom the native rising generation were already laid under the greatest obligations, and who, if Providence had spared his life, would have contributed much to the diffusion of knowledge and religion in this country," (i. e. Bengal).

"Be assured (says the Rev. Mr. Ward of Serampore) we are all deeply concerned for the loss the rising generation have sustained in the removal of your and our dear brother May. Who should now say, "I am secure?" Who shall say that he has a minute of Missionary time to spare? Oh! that we may feel the rod, and hear the voice that speaks to us from the grave of our deceased brother."

A respected member of the Church of England writes as follows:

"He was of a truly catholic spirit. Well do I know how much he mourned over every thing that was unseemly, or likely to diminish love in any denomination. I have often heard him advert to such things, and suggest measures to remedy them. His good temper was remarkable. This was one cause why children loved him so much. He was open to advice, and received reproof in a Christian manner. He was very kind as a husband, trusty as a friend, and affectionate as a son."*

Mr. May published a small volume, entitled, "LECTURES TO THE YOUNG ON INTERESTING SUBJECTS," of which four editions have been printed. In the Eclectic Review for March 1817, it is thus noticed:—

"For the office in which Mr. May here presents himself, he appears to possess no ordinary talent; and we cannot, after the perusal of his work, hesitate to describe it as a real acquisition to the religious public."—"In these addresses, the teacher has adopted a familiarity of manner, and a simplicity of style, which are well adapted to the capacity of the young; and he has enlivened them by the introduction of several unexceptionable and interesting anecdotes."

Mr. May had commenced a Series of Lectures on Scripture History, for the instruction of young persons, the plan of which he did not live to complete. Those on the Book of Genesis, being a part of the Series, have been printed at Calcutta, in two small volumes, with a preface by the Rev. Henry Townley. It is probable that this work will be reprinted and published in England.

* Mr. May had very laudably exerted himself in promoting the establishment of the "Calcutta School Society" for the education of the native children of Bengal, which was instituted only 19 days after his decease.

* Mr. May suffered a severe affliction in 1813, by the death of Mrs. May, who died on the 17th Sept. of that year. After a few years he married again. His second wife survives to lament his loss.

Dennett, Printer, Leather Lane, London.

REPRESENTATION OF DOORGÁ,

A PRINCIPAL GODDESS OF THE HINDOOS.

(Hindoo Title to the Idol.)

DURGA', ASHTADASA BHUJU; or, DOORGA', Eighteen-Armed.

Explanation.

The Goddess Doorgá is represented in the drawing, from which the above Print is taken, as a female, of yellow complexion, her head encircled with a fiery radiation, having ten pair of arms, with her right foot placed on a lion, (one of the forms of Vishnoo,) to signify that she gives success to her worshippers, and excites fear in their enemies. She rests her left foot on a giant, perhaps Doorgu, whom she subdued, *(see the following account,)* and whom, together with a buffalo, one of the forms in which he assaulted her, she holds by a line, extending from one of her right hands. She wears a necklace of skulls, and before her is suspended a serpent. In her fore right hand she holds a scimitar, and in her left a discus. Her remaining hands are stretched out behind her head, and filled with different instruments of war,* flowers, and other sacrificial emblems. Behind the giant rises the head of a serpent, one of the emblems of Doorga. In his right hand the giant holds a scimitar, and in his left a discus, and suspended from his neck a serpent; in all these respects resembling the goddess.

* The image of this goddess, and that of Minerva, in one or two instances, exhibit a pretty strong resemblance; both are described as fond of arms, and it is remarkable that Doorga derives her name from the giant Doorgu, (see the following Account,) whom she slew, as Pallas (Minerva) obtained hers from the giant Pallas, whom she destroyed.

Account of
THE HINDOO GODDESS DOORGÁ.

THE Drawing from which the annexed figure is engraved was made at Chinsurah, and purchased, with many others, of a native. What is chiefly remarkable in these drawings is, that all the lines by which the figures are delineated are composed of the name of the idol, in the Bengalee character, many thousand times repeated. The ornaments (here omitted) which are very profuse, and not inelegant, are formed in the same manner.

DOORGA', according to the vain fables of the Hindoos, was born in the house of Dukshu, one of the Progenitors of mankind, and was first called Suttee, under which name she was married to Shivu, but renounced her life on hearing her father reproach her husband. She re-appeared under the name of Parvutee (i. e. mountain born), and was again married to Shivu. Her name Doorga she obtained in the following manner:—Doorgu, a giant, having performed religious austerities in honour of Brumha, obtained his blessing, and became a great oppressor. He conquered the three worlds, and sent all the gods from their heavens, to live in forests; and at his nod they came and worshipped. He abolished all other religious ceremonies; the brahmins, through fear of him, forsook the reading of the *Vedas* (or sacred books); the rivers changed their courses; fire lost its energy, and the terrified stars retired from sight. The gods, in their misfortunes, applied to Shivu, who desired his wife Parvutee to go and destroy the oppressor. She willingly accepted the commission, and sustained many desperate rencounters with Doorgu and his formidable army.* As they drew near, she assumed a thousand arms, called to her assistance different kinds of beings, and brought a number of weapons out of her body. Her adversaries discharged their arrows thick as the drops of rain in a storm; but she effectually resisted the attack, and at length seized Doorgu, and set her foot on his breast; but he disengaged himself, and renewed the fight. She then caused 9,000,000 beings to issue from her body, who destroyed all the troops of the giant. He now attacked her singly, first by causing a dreadful shower of hail to descend, then by throwing at the goddess a piece of a mountain; afterwards in the forms of an elephant, a buffalo, and lastly, his original body as a giant, with a thousand arms, and weapons in each. Parvutee, having assumed the same number, seized him by his thousand arms, and carried him into the air, from whence she threw him down with dreadful force. Perceiving, however, that this had no effect, she pierced him in his breast with an arrow, when the blood issued in streams from his mouth, and he expired. The gods were now filled with joy, and re-ascended their thrones, surrounded with their former splendour; the brahmins resumed the study of the *Vedas*; sacrifices were regularly performed, and every thing assumed its pristine state; the heavens rang with the praises of Parvutee, and the gods, in return for so signal a deliverance, honoured her with the name of DOORGA'.

The festivals in honour of Doorga, which continue for many days, draw the whole Hindoo population into the temples, while those in honour of other gods, Krishnu excepted, are comparatively neglected. On these occasions a great variety of ceremonies are performed, the first of which is that of giving life and eyes to the images, *after which they become objects of worship!* The officiating Brahmin touches with the two fore fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image, saying, as he touches the part, 'Let the soul of Doorga long continue in happiness in this image.' The image is afterwards worshipped with a pan of water before it.

Various offerings of flowers, fruits, spices, vegetables, sweetmeats, boiled rice, cloth, earth, sandal-powder, water of the Ganges, &c. &c. are made, some of them accompanied with incantations, and, lastly, bloody sacrifices, chiefly of buffaloes, sheep, and goats. Mr. Ward, the Baptist Missionary, from whose work most of the particulars of this paper are derived,* was told by a respectable native, that he had seen 108 buffaloes sacrificed at the festival of Doorga by one Hindoo, from which it may justly be inferred, that the whole number slain in the country must be prodigiously great. Formerly some of the Hindoo kings slew a thousand animals on these occasions.† The males only are sacrificed. They are in general young, and very tame, costing from 5 to 16 Rupees each. The heads of the animals are all cut off, and then presented to the goddess. A Hindoo considers it a great honour to cut off the head of an animal offered in sacrifice. The worshippers, at the end of the ceremonies, eat the flesh of the slaughtered animals, but none of the Hindoos eat the sacrificed buffaloes, except the shoemakers.

* Consisting, as it is pretended, of 100,000,000 chariots, 120,000,000,000 elephants, 10,000,000 swift-footed horses, and innumerable soldiers.

* The father of the King Nudeeya (who was alive when Mr. Ward wrote this account) at one of these festivals sacrificed sheep and goats for 16 days, doubling the number each day, the whole slaughtered amounting to 65,535 animals. In the city of Calcutta alone, it is supposed, on a moderate calculation, that half a million is expended annually on this festival.

† See Ward's Hindoo Mythology, vol. i.

In the year 1806, Mr. Ward was present at the worship of Doorga, as performed at the house of Raja Raj-Krishnu, at Calcutta. The buildings where the festival was held were on four sides, leaving an area in the middle. The room in the east contained wine, English sweetmeats, &c. for the entertainment of the English guests. In the opposite room was placed the image of Doorga, with vast heaps of all kinds of offerings before it. In the two side rooms were the native guests, and in the area groups of Hindoo women, dancing and singing, surrounded by Europeans, sitting on chairs and couches. Mussulmen singers entertained the company at intervals with Hindoostanee songs, and various ludicrous performances. Before two o'clock the place was cleared of the dancers, and of all the Europeans, except Mr. Ward and his companions. Almost all the lights were now extinguished, except in front of the goddess; the doors of the area were then thrown open, and a vast crowd of natives rushed in, almost treading upon one another; among whom were singers, having on long caps, similar to that of the giant in the annexed print. When the crowd had sat down, they were so wedged together as to present the appearance of a solid pavement of heads; a small space only being left immediately before the image for the motions of the singers, who all stood up. Of these there were four sets, who entertained the guests with songs and dances of a very exceptionable description, occasionally bending their bodies, putting forth their heads towards the image, and almost tearing their throats with their vociferations. "The whole scene (says Mr. Ward) produced on my mind sensations of the greatest horror. The dress of the singers—their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of such superior enjoyments, were, in the very act of worship, perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit—excited ideas and feelings in my mind which time can never obliterate."

It is commonly reported amongst the natives, that human sacrifices are still offered in some places in Bengal when the goddess Doorga is worshipped, particularly at Ksheeru, near Burdwan, and at Brumhaneetula, near Nudeeya. Decapitated bodies are occasionally found near her image, at these and other places, as well as before that of Kalee, (*See Sketch* No. X.) and other idols.* No one chooses to acknowledge the act, yet the natives well know that these bodies have been offered in sacrifice.

But the destruction of human life in Hindoostan, by means of the slaughter of human victims, offered before the images of idols, bears a very small proportion to that which actually takes place in other ways. By voluntary suicide in the river Ganges; by the burning and drowning of lepers; by the wheels of the idol Juggernaut; by want and disease, on pilgrimages; by infanticide, and the immolation of widows who offer themselves with the dead bodies of their husbands, &c., Mr. Ward calculates, that not fewer than 10,500 persons perish annually in Hindoostan,* and all this is either commanded or sanctioned by the *shasters,* (or religious books,) of the Hindoos.

Even from this brief sketch of the religion (or more properly *irreligion*) of the Hindoos, the Reader will perceive, that it is a compound of falsehood and cruelty. The history of the contest of Parvutee with the giant, related above, is a small specimen of the extravagances of the Hindoo mythology. The *shasters,* indeed, make no hesitation in giving tongues to stones, and transforming trees into armed men. This may be allowed in a romance, and in fables, but the modern Hindoos are silly enough to believe, most gravely, that all this is the very truth. They say, 'Why not? God can do every thing!' The fact is, that these horrid superstitions have their origin in the instigations of the *father of lies,* (he who was a liar from the beginning,) and the crafty inventions of wicked men, who were willing to do his cruel work. Indeed, all the religions of the earth, and of all ages, except that only which is contained in the Bible, are evidently founded in *lies,* and have the same diabolical origin. But, in this view, "*truth* (as well as *grace*) came by Jesus Christ," whose Gospel is expressly designed to destroy the works of him who was a murderer, as well as a liar, from the beginning, and to establish in every heart, and throughout the world, the empire of kindness, benevolence, and love. Reader, it was in order to diffuse this Gospel among millions of deluded and perishing heathens, that the *Missionary Society* was instituted, and its object in publishing the present Sketch, and such like accounts, is to excite your compassion and prayers in behalf of the heathen, and your zeal and activity in furnishing pecuniary aid for the purpose of sending to them the blessings of the Gospel.

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* Not many years ago, at the village of Serampore, near Kutwa, before the temple of the goddess Tara, a human body was found without a head; and in the inside of the temple different recently-made offerings. All who saw it knew that a victim had been slaughtered in the night; and search was made after the murderers, but in vain.

* Widows burnt alive on the funeral pile . . 5000
Pilgrims perishing on the roads and at sacred places 4000
Persons drowning themselves in the Ganges, or buried or burnt alive 500
Children immolated, including the rajpoots† 500
Sick persons, whose death is hastened on the banks of the Ganges 500
10,500

† Offspring of the Rajahs.

No. XII.

Missionary Intelligence lately received.

SOUTH AFRICA.

Cape Town.—By a letter lately received from the Rev. Dr. Philip, the Society's Representative at the Cape, dated 30th August last, we are informed, that Mr. Campbell had penetrated about 250 miles beyond New Lattakoo, in a north-east direction, as far as a place called Kurreechane, the chief town in the country of the Marootzees, containing about 16,000 inhabitants. The people at this place Mr. Campbell describes as farther advanced in civilization than any other tribes he had seen in Africa. They smelt iron and copper from the ore, and make needles, bodkins, and other articles of a similar kind. They also manufacture vessels of earthenware, in the form and ornamental painting of which they discover no little taste. They excel, likewise, in basket-making. They decorate the walls of their houses with coloured representations of various animals, shields, &c. During Mr. Campbell's stay in the town, a *Pictso*, or General Assembly, was convened, at which about 300 of the principal inhabitants attended, who, after the transaction of other business, determined to receive and protect Missionaries. In the neighbourhood of Kurreechane Mr. C. observed several rivers, which he presumes are branches of the Manica, De Lagoa, and Machavanna, all of which empty themselves into De Lagoa Bay, on the east Coast of Africa. Before Mr. C. quitted Kurreechane, the King of the Marootzees presented him with two oxen and two large elephant's teeth.

In the course of his journey to Kurreechane, Mr. Campbell visited Old Lattakoo, which had been taken possession of by people of different tribes, appeared to contain about 8000 inhabitants, and was governed by a chief of the name of Mahoomor Peloo; Meribohwhey, the chief town of the Tammaha tribe, sometimes called the Red Caffres, and represented as a savage, warlike people; and Mashew, containing from 12 to 15,000 inhabitants, in the neighbourhood of which much land was cultivated. At these several places also the chief men expressed their willingness to receive Missionaries. Mr. C., on his return to New Lattakoo, visited Malapeetzee and Makoon's Kraal.

From the number of inhabitants seen by Mr. Campbell during the above journey, he is disposed to think that the Bootchuana nation cannot consist of less than 200,000 persons. The existence of the Society's Missions at Griqua Town and New Lattakoo appears to be known to all their tribes, and such is the respect in which Missionaries are held amongst them, that they consider their residence with any particular tribe, as an effectual security against hostile attacks from any other tribe. This naturally accounts for the willingness expressed to receive Missionaries in the places visited by Mr. Campbell (for the first time) during his late tour.

A letter has subsequently been received from Dr. Philip, dated the 3d of October last, by which we are happy to learn that Mr. Campbell had arrived in safety at Graaf Reynet on the 4th of September, on his return to Cape Town. He left Mr. and Mrs. Moffat at Griqua Town, in good health and spirits.

MADAGASCAR.

Mauritius.—By a letter recently received from Mr. David Jones, late Missionary at Madagascar, dated Port Louis, 19th August last, we are informed, that he had obtained permission from His Excellency Governor Farquhar, to accompany a Commissioner, who had been appointed by the latter to visit the Court of Radama, the principal chief of Madagascar, on a political mission. Mr. Jones, with the consent of Governor Farquhar, was to avail himself of this opportunity to request Radama to allow Missionaries to settle within his dominions, and, in case of his consent being obtained, to determine upon the most eligible places for Missionary Stations; to open a regular communication between Ova, Radama's capital, and Tamatave, and to obtain his permission for some Malegache boys to return with the Deputation to the Mauritius, in order to be there instructed, under the patronage of the Governor.

London, December 18, 1820.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Missionary Rooms, No.* 8, *Old Jewry, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

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J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

PORTRAIT OF

POMARE',

THE PRESENT KING OF OTAHEITE.

MEMOIR OF POMARE'.

When Captain Wallis, in the Dolphin, discovered Otaheite in 1767, Temarre, son of Oammo, reigned. Oammo was the eldest brother of Whappai, the father of Otoo. Otoo was the father of the present Pomare. Hereditary monarchy seems to have been immemorially acknowledged at Otaheite, but to have conferred rather the highest dignity than any efficient authority. Three or four chiefs of the larger Peninsula, beside one who governed the smaller, appear usually to have exercised despotic power in the several districts. The late king Otoo (the Pomare of Captain Wilson) inherited only the northern part of the island; but having been raised by his uncle's influence, and the assistance of the mutineers of the Bounty, to the sovereignty, he gradually extended his dominion, not only over the whole of Otaheite, but likewise to several adjacent islands. Wars and various changes appear to have preceded this revolution, and it was not without many severe conflicts that Otoo maintained the supreme authority; suffering such defeats as sometimes compelled him to seek refuge in the mountains, and almost annihilated his maritime power. Conscious of the advantages which he had gained from the English mutineers, he studiously cultivated the friendship of Europeans, but especially that of the English, who occasionally touched at Otaheite, and thus his authority, which at first had been but a precarious dominion, was at length firmly established.

Affairs having assumed a more fixed and settled state, Otoo surrendered the sovereignty to his son, (the present Pomare,) himself assuming on this occasion the name of Pomare, and conferring on his son that of Otoo. Thus he became the first subject of his own child, and, as regent of the state, continued to manage the affairs of government, and to support his son's dignity with all his weight and influence. Eimeo acknowledged the young king's authority, and his dominion was no where openly resisted, except that in Taiarabu discontent for some time prevailed.

On the day appointed for investing him with the *Maro Oora*, or red sash of royalty, (which ceremony may be regarded in

the light of a coronation,) this part of the regal insignia* was laid on the Morai. The *Taata Orero*, or Public Orator, (supposed to be the High Priest Manne Manne,) opened the ceremony with a long speech, which set forth the rightful authority of the young King to the royal dignity, and afterwards invested him with the regal cincture. Motuaro, chief of Eimeo, first paid homage to the young King, who was borne on a man's shoulders, and surrounded by all his chieftains. Motuaro had brought with him from Eimeo three human victims, from each of which the priest scooped out an eye, and presented it to the sovereign on a plantain leaf, plucked from a young tree in his hand, accompanying the presentation with a long ceremonial discourse. The bodies were then removed, and interred in the morai. A similar ceremony was repeated, in rotation, by the chiefs of the several districts of Otaheite, some bringing one, and some two human sacrifices, fixed on a long pole, which were buried after the presentation of the eye.†

The young King was at this time about 17 years of age, very large limbed, and promising to be of equal stature with his father, who was 6 feet 4 inches in height. In the opinion of some, he had a solid and thoughtful aspect, but in that of others, his countenance seemed to indicate a feeble and vacant mind. His Queen, Tetua, was the relict of Motuaro, and was about his own age, and rather the larger of the two. Her countenance was pleasing and open, but of a masculine cast, and widened by the usual method of pressure, called *touroome*.

The above-mentioned events happened previously to the arrival of the Missionaries, who left England in the ship Duff, in August, 1796; and at the time they landed (March, 1797) the power of Pomare and his son Otoo was so greatly confirmed, that none dared any longer to dispute their authority.

Pomare gave the Missionaries a cordial welcome, and afterwards treated them in a very friendly manner; but the conduct of Otoo was, to say the least, sometimes very ambiguous, and, considering the tyrannical disposition which he at that time displayed, and the barbarous state of the natives, they regarded it as a special mark of the kindness of Divine Providence that they were suffered to dwell peaceably among them.

Notwithstanding, Otoo, as well as his Queen, occasionally visited the Missionaries, and on one of these occasions excited no little surprise, by asking one of them to teach him the Hebrew language, and by manifesting much anxiety to know whether the King of England was acquainted with it.

In the year 1802, the conduct of Otoo incidentally occasioned much alarm to the Brethren, and, indeed, exposed them to no little danger. Having seized a billet of wood, belonging to the people of Atahuru, which was worshipped as their supreme divinity, (as already noticed in Sketch No. VI.) they rose against his authority. Providentially, however, at this critical moment, the ships Norfolk and Venus touched at the island, and Pomare, availing himself of the assistance of their men, gained some very important advantages over the insurgents; so that the immediate danger was by this means averted, and in the beginning of the following year tranquillity was completely restored.

On the 3d of September, 1803, Pomare was removed by a sudden stroke of death,* (as already related in the afore-mentioned Sketch,) and the entire government devolved on the shoulders of Otoo, who also now assumed the name of his father, Pomare. After

* The *Maro Oora* was made of net-work, and thrummed with red and yellow feathers

† The reason assigned for this horrid oblation was, that the head being reputed sacred, and the eye the most precious part, they were to be presented to the King, as the head and eye of the people. During the presentation, the King was required to hold his mouth open, as if devouring it; by which means, it was imagined he received additional wisdom and discernment! It was also supposed that his tutelar deity presided at this time, to accept the sacrifice, and, by a communication of the vital principle, to strengthen the soul of his royal pupil. Hogs innumerable were strangled on this occasion, and immense quantities of cloth presented. The royal *maro*, (or sash,) worn only on that day, was again deposited in its place in the Morai, and the canoes, (deemed sacred,) in which the human sacrifices had been conveyed, were hauled up to the same sacred repository. The King and chiefs then departed to devour the hogs, turtle, fowls, fish, and vegetables, prepared for them in the greatest profusion, and to drink their intoxicating *yava*. The feasting and *heivas* lasted two months, and more than one of the chiefs paid for their excesses with their lives.

* The father of the elder Pomare, whose death is noticed above, was an Otaheitean, but his mother was a Raiatean. He was born in the district of Opare. The Missionaries, at the time of his decease, supposed him to have been between 50 and 60 years of age. In person, he was the most respectable man whom they had seen; tall, stout, and well proportioned; grave in countenance, majestic in deportment, and affable in behaviour. As to his morals, he was a poor ignorant heathen, under the dominion of a reprobate mind; a most devoted idolater, regarding nothing as sinful but a neglect to pray and sacrifice to the gods. As a governor, some complained that he was oppressive, who, however, would probably have been not less so, had the same power been in their hands. He was a peaceable man, and it was generally agreed that a far greater degree of tranquillity had been enjoyed during his reign, than while each of the larger districts continued as independent states. He was also an active man. Erecting houses, building canoes, and cultivating the ground, were employments in which he appeared to take great delight. He always showed a fondness for foreigners, especially for Englishmen. Policy, as it promoted the stability of his government, was doubtless connected with his partiality; and he supposed that every Englishman was expert in the use of arms. We have already observed that his behaviour towards the Missionaries was always friendly; but there was great reason to believe, that it was very considerably influenced by motives of self-interest. His behaviour towards them, during the latter part of his life, they were disposed to think less friendly; but this they ascribed to their having plainly declared to him, and his countrymen, the object which had induced them to leave

the death of his father, he was enabled to maintain his authority without opposition, and he, as well as his mother Edeah, assured the Brethren that they should not be molested in the discharge of the duties of their mission.

From this time the King, whom we shall now call Pomare, seems to have conducted himself in a more friendly manner towards the Missionaries. He had for some considerable time resided in Eimeo; but on his return to Otaheite he took up his residence near the mission-house at Matavai. In one or other of the apartments of the brethren he would frequently spend nearly the whole of the day, amusing himself with writing, in which he had then (1806) made considerable progress. His behaviour was now very kind, and even generous, towards the brethren, but hitherto he showed no inclination to embrace Christianity, or even to receive any religious instruction whatsoever; and when the subject was introduced, either in conversation or in writing, he artfully contrived to put it off. In the month of August, 1806, Pomare lost his Queen, Tetua.

In the following year he wrote his first letter to the Directors, dated January, 1807, from which it appears that his prejudices against Christianity were in some measure abated; at least, that a degree of conviction was produced on his mind. This letter, which was composed entirely by himself, began thus: "I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land. Friends, I wish you health and prosperity: may I also live, and may Jehovah save us."

In 1808, Pomare was involved in war with a party of his subjects, who attempted to deprive him of his authority, some particulars of which have already been given in Sketch No. VI. On this occasion the houses, gardens, &c. of the Missionaries were destroyed, and they, as well as Pomare, were compelled to flee from Otaheite to the neighbouring islands. In the following year, as there seemed no prospect of the King regaining his authority, all the Brethren, except Messrs. Hayward and Nott, repaired to New South Wales, whence, however, five of them returned in 1811, at the earnest request of Pomare, whose authority was then re-established. The King now discovered towards the Missionaries an increasing partiality, and appeared happy only when in their company. In July 1812, he declared to them his conviction of the truth of Christianity, and his determination, in future, to worship Jehovah. He also expressed deep repentance on account of his past wickedness, cast away his idols,* endeavoured to persuade his relations to embrace the Christian religion, and proposed to the Missionaries to build, without delay, a place of worship for the true God.

In the year 1814, the number of the natives (including some of the chiefs) who had renounced idolatry, and professedly embraced Christianity, amounted to fifty, and from this time the number rapidly increased, until, in the following year, it amounted to about 500. Some of the idolatrous chiefs of Otaheite, exasperated at the progress of the new religion, formed the horrid design of destroying the Christians, root and branch, but providentially the latter, receiving timely information thereof, took refuge in Eimeo. In this island Pomare then (July 1815) resided, and having at length ascertained that there was no hostility on the part of the chiefs against him, he went over to Otaheite, taking the refugees under his protection. On the 19th November, however, while engaged in public worship, the Christians were furiously assaulted by the idolaters, and an obstinate engagement ensued, in which Pomare obtained a complete victory. The unexampled lenity and clemency with which the King treated the conquered, and their families, on this occasion, produced the most favourable effect on the minds of the idolaters, who unanimously resolved to embrace Christianity, and trust their gods no longer. The King was now, by universal consent, restored to the government, in which he has not since been, in the slightest degree, disturbed.

Subsequently to this period, Pomare has shown himself, on all occasions, the friend of Christianity and of the Missionaries, and has joined hand in hand with them in such measures as appeared likely to promote the destruction of idolatry, and the dissemination of the Christian religion among the islanders. He has also taken a great interest in the business of the printing-office. On the 10th of June,

their friends and native country. Nevertheless, he would sometimes attend their preaching, (which however he was reported to have ridiculed,) and never debarred them from attempting to plant the Gospel in Otaheite, or in any other within his jurisdiction

* The log of wood which formed the body of the great god Oro, which had so often occasioned wars in Otaheite, was set up in the King's kitchen to hang baskets of food upon; a most despicable use, according to the ideas of the Otaheiteans. His family idols, in 1816, he delivered to the Missionaries, accompanied by a letter, in which he thus expresses himself:—"Friends, May you be saved by Jehovah, and Jesus Christ, our Saviour. This is my speech to you, my friends: I wish you to send those idols to Britain, for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!" The Missionaries concluded to send them to England, and they are now deposited in the Society's Museum.

1817, he came over to Eimeo, on occasion of the first composing for the press, and, under the direction of the Missionaries, he himself composed the alphabet at the beginning of the Taheitean Spelling-book, which was the first process of the kind ever performed in his dominions.

In the following month he wrote letters to the Rev. Sam. Marsden, of New South Wales, and some of the Brethren, who left the islands in 1809, and had settled in the colony. In that to Mr. Marsden he says, "Health and prosperity to you, and also to your family, and the salvation of Jesus Christ, who is the true Saviour by whom we can be saved. The word of God has taken great root here at Taheite, and also verily at Raiatea, and in the other islands; the word of the true God is generally believed; he himself caused his word to take root, and therefore it succeeds in these countries. From ancient times these countries were perpetually enveloped in gross darkness, but at this present time they are illuminated; by Jehovah himself the light was communicated, consequently they are enlightened, and are brought to know and receive the excellent word; the Lord himself graciously sent to us his word, therefore it is that we are now instructed. The idols of these countries are wholly abolished; they are burned in the fire; also are abolished the various customs connected with them; they are totally cast away by the people; all this has been effected only by the word of God."

On the 6th of December, in the same year (1817), a vessel, of about 70 tons burden, which had been built by the Missionaries, was launched at Oponohu harbour, in Eimeo. On this occasion Pomare performed the usual ceremonies, and as he passed along, pronounced the words "*Iaorana Haweis,*" (i. e. "Prosperity be to the Haweis.") It was the particular wish of Pomare that the vessel should be called after the late Dr. Haweis, as he had shown himself a distinguished friend of the Otaheiteans.*

On the 23d Feb. 1818, died Teina, Pomare's infant son. By this bereavement the Queen was greatly distressed, but the King did not appear to be much affected by it.

On the 13th May, 1818, a general meeting of the natives was held in Eimeo, when it was agreed to form a "Taheitean Auxiliary Missionary Society," in aid of the Parent Society in England. On this occasion Pomare delivered a sensible and interesting address, in which it was his object to excite his subjects to the display of greater liberality in the cause of the Gospel than they had ever formerly shown in favour of idolatry. The King was appointed President of the Society. The first anniversary of this Institution was held in what was called the *Royal Mission Chapel,* in the district of Pare, Otaheite, in May, 1819, on which occasion Pomare presided, and at least 5000 of the natives were present. The King and some of the pious Chiefs, as well as Missionaries, addressed the meeting. Three of the Brethren preached at one time to three very large congregations, which were all collected within the Royal Chapel.* On the following Sabbath the King was baptized in the presence of a numerous assemblage of his subjects. Mr. Bicknell administered the rite, and Mr. Henry addressed the people on the occasion.

Pomare is about six feet in height, and proportionably stout, but stoops, and has rather a heavy appearance. He is about forty-five years of age. There is something morose in the ordinary aspect of his countenance, but this disappears the moment he enters into conversation. His voice is soft and agreeable; his address prepossessing; his manners easy and affable, and his disposition kind, generous, and forgiving. He spends much of his time in making tours through the different parts of his dominions, accompanied by numerous attendants. When in his house, he sits on a mat, which is laid over grass, previously spread on the floor. He writes a great number of letters, keeps a journal, and is compiling a vocabulary of his own language. His posture, when writing, is to lie at full length on the ground. He is very inferior to his father in energy of character, and displays little of his disposition to promote improvements, either in the erection of habitations, or in the cultivation of the ground.

Pomare has living one daughter (Aimata) by his second Queen, Tarütaria. To his present Queen, Taroa, who is the daughter of Tapa, King of Raiatea, and who is his third wife, he was married in the year 1814.

* See an interesting letter from Pomare to the Doctor, inserted in the *Evangelical Magazine* for February 1820.

* The Royal Chapel is 712 feet long, by 54 wide. There are three pulpits, 260 feet apart from each other, 29 doors, and 133 windows.

Each Subscriber of *one penny a-week,* or upwards, is entitled every quarter to a new *Sketch,* and each Collector of *one shilling per week,* or upwards, to a Copy of the *Quarterly Chronicle* of the Society's Transactions. Applications to be made for the same to the Rev. J. Arundel, Home Secretary of the London Missionary Society, No. 8, Old Jewry, London, through the Secretaries of any of the Auxiliary Societies or Associations in connexion with it.

J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XIV.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

Sketch of the Chapel and Mission House at Le Resouvenir, in the Colony of Demerara.

SKETCH OF THE CHAPEL AND MISSION HOUSE

At Le Resouvenir, Demerara.

This print is a representation of the Chapel and Minister's House at a plantation called *Le Resouvenir*, one of the Society's stations in the colony of Demerara.

The colony of Demerara is situated in Dutch Guiana, on the east coast of South America. It is bounded on the east by the colony of Berbice, and on the west by that of Essequebo. For about 20 miles inland, along the banks of the river Demerara, the country consists of extensive meadows. Plantations, chiefly of sugar, coffee, and cotton, are regularly ranged on each side of the river. The culture of rice has also been introduced. The river, which is about two miles in breadth at its mouth, affords an excellent harbour for ships; but a bar prevents the sailing of large ships up the river, which however is navigable for smaller vessels nearly 100 miles. The population of the united colony of Demerara and Essequebo is estimated as follows:

Whites, about	3,000
Free blacks, and coloured people, about	3,000
Slaves	72,000
Total	78,000

The mission to Demerara was undertaken by the Society in the year 1808, in consequence of an application from Mr. Post, a respectable Dutch planter, who possessed the estate called *Le Resouvenir*, situated about eight miles from the principal town, then called *Staarbrook*, but now *George Town*. Mr. Post had previously taken much laudable pains with his slaves, and kept a schoolmaster for their instruction. The Directors, considering this application as a special call of Providence, sent out Mr. John Wray, who had been educated at Gosport, who was received and entertained by Mr. Post with truly Christian hospitality.

Mr. Wray immediately entered upon his work, and found the poor negroes very ready and willing to hear the word; so that additional seats were, from week to week, provided for their accommodation. The congregation increased so much that it was soon found necessary to build a chapel, which was opened Sept. 11, 1808. About 700 people assembled, and Mr. Wray preached from Luke xix. 9. "This day is salvation come to this house." This chapel was erected chiefly at the expense of Mr. Post, who laid out for the place of worship, and the minister's house, more than *a thousand pounds!*—a noble example of liberality! This good man, who did not live long to enjoy the pleasure of witnessing the increasing fruits of his labours, died on the 23d of April, 1809.

The attention of the blacks to religious instruction, and the happy influence of the gospel on their hearts and lives, were such as to encourage the Directors to send another Missionary, Mr. John Davies, who settled at George Town, and built a chapel there. He was afterwards joined by Mr. Elliot, who had previously laboured in the island of Tobago, and who has built a second chapel in George Town.* Both the congregations are large. The members of the churches diligently employ themselves in the instruction of others, by teaching them the catechism. The Scriptures are highly valued, and read by many. The Monthly Missionary Prayer Meetings are well attended. Auxiliary Missionary Societies have been established at all the chapels, and considerable sums cheerfully contributed by the slaves, from their scanty pittances, for the general cause of missions. Much opposition has been made, in various ways, to the pious efforts of the Missionaries; but the testimony of respectable proprietors of estates, that the religious negroes are the most valuable and trust-worthy, is an argument which their opponents are not able to answer.

In the year 1813, Mr. Wray, having received an invitation from some gentlemen who had the management of the Crown estates in the neighbouring colony of Berbice, removed from Demerara, with the consent of the Directors, to establish a mission there, and has since built a chapel at New Amsterdam.

Mr. Smith, another Missionary, succeeded Mr. Wray at Le Resouvenir, where he still labours, with a very encouraging portion of success. He baptized about 180 adults, in the course of two years.

Mr. Mercer, also, another Missionary, has laboured usefully for some time at several places in Demerara, but is not yet fixed in any settled station.

A few anecdotes, taken from the letters and journals of the above Missionaries, will afford a pleasing illustration of the powerful effects which, by the grace of the Holy Spirit, have been produced upon the minds of the poor negro slaves.

In the close of the year 1808, Mr. Wray thus wrote to the Directors:—"What a great and glorious change has taken place among the negroes since the Christmas 1807! Instead of following their vain amusements, numbers have turned to the Lord, and sing his praises. They now hate the things which they

* Mr. Elliot has also, recently, built another chapel on the west coast of the Demerara River.

once loved, and delight in the things of Jesus, of which many of them never heard till lately. O thou blessed Gospel, what hast thou done! Thy simple truths have subdued the most stubborn sinner, enlightened the darkest mind, changed the lion into a lamb, the swearer into a man of prayer, the child of wrath into an heir of heaven, and the sons and daughters of Satan into the children of God!

"A negro was asked if he loved Jesus Christ, the Saviour; he replied, in a very affecting manner, "Before you came, we did not know we had a Saviour to love."

"Seldom a day comes but three or four slaves come to me to learn what they must do to be saved, and many are blessing God for bringing me here. "Before you came," say they, "we were poor ignorant creatures—knew not good from bad—no one teach us; but now we are taught the way to happiness." Some who used to be drunk two or three times a-week are now become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the Gospel has subdued in three months!" Some of them say, had their master (Mr. Post) given them the greatest gift in the world, it would not have pleased them so much, yea, that *liberty* itself would not have been equal to this blessing.

"More than 200 have learned Dr. Watts's First Catechism, and several some parts of the Assembly's, &c.; and had I time and strength, I could teach as many more. Some spend their dinner hour in this delightful exercise, and tell me that it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing."

Good Behaviour of the Christian Negroes.

Their masters speak well of them, in general; nor have I heard a single complaint, except in one instance—that was, that the man was too religious; "for the fellow," said his master, "is not satisfied with being religious himself, but stays up all night to preach to others. In every other respect he is a good servant; so much so, that I would not sell him for 6000 guilders," (about £460.) This is a pretty good proof that religion has not spoiled him.

Several gentlemen, who have noticed their appearance at chapel, have expressed their pleasure in observing their very decent behaviour, and clean appearance; for they are generally dressed in white, of which they are very fond. These poor negroes are far more decorous in their conduct than many of our own countrymen who attend public worship in England.

The negroes finding that a new chapel must be erected, or the old one repaired, contrived, in nine months, to save, out of their little pittance, the sum of £140.

There is a slave of the name of *Gingo*, who sets the tunes in the chapel. His master gives him *task-work*. When this is appointed, he says, "Now, *Gingo*, when you have done this, you may go and pray." One day the master said, "*Gingo*, I find that the best way to get any thing done in haste, is to tell the negroes that as soon as they have finished it, they may go and pray." *Gingo* judiciously replied, "Me glad Massa know that pray do every ting." This poor creature died not long after; and, which was very remarkable, his wife, a young woman, living on another plantation, died the same hour.

Mr. Elliot, who preaches in another part of Demerara, says, that several thousands of the negroes attend, at different times, to hear the Gospel. He appointed several catechists among them, by whose means some hundreds of the children hear the Scriptures read, and learn the catechism. You might travel several miles, and instead of hearing the song of the drunkard, as formerly, you might hear the voice of thanksgiving; a great change has also taken place in their morals.

It would be gratifying and affecting to the friends of the Missionary cause, could they but see the poor blacks sitting round the outside of the chapel under the cabbage trees; but it is painful to see them excluded for want of room, after coming, as many of them do, five or ten miles. They come from different plantations in companies; and when they draw near the chapel, they stop and drink at a pool, which I understand was made by Mr. Post, to accommodate the people.

Some time ago, two vessels from Dominica arrived at Demerara with slaves, some of whom were Methodists, and had heard the Gospel at Dominica. A female slave, who had formerly lived there, went on board one of the ships to see them. As soon as they saw her, they exclaimed, "Here we are; we came from de word of God; we been hearing de word of God in Dominica; but we no know if we can can hear de word now. Poor we! we no care where dem bring we, so we hear de word of of God!" On being told by their old friend that they would find a chapel and Missionaries there, their sorrow was instantly turned into joy, and they blessed the bearer of such happy tidings a thousand times; and hailing those in the other ship, they cried out, "Keep good heart, dere be chapel here!"

MISSION TO MADAGASCAR.

MADAGASCAR is a large island, in the Indian Sea, not far distant from the eastern coast of Africa, about 800 miles in length, and from 120 to 200 in breadth. The population is estimated at four millions. The language of the inhabitants has a great affinity to the Arabic. The French have repeatedly attempted to settle here, but without success. *Radama*, who was formerly King of *Ova*, has obtained an ascendancy over most of the chiefs of the island, and now styles himself King of Madagascar. He appears much attached to the English, and has lately concluded a treaty with the British Government, by his Excellency Governor Farquhar, of the Mauritius, to put an end to the Slave Trade, which has been carried on there to a very great extent.

Two Missionaries, from this Society, were sent to Madagascar in the summer of 1818, viz. Mr. Bevan and Mr. Jones, with their wives. They were kindly received, and commenced a school at *Tamatave*, a sea-port town. The people generally were pleased at their settling among them, and gladly sent their children (among whom were some of the families of the chiefs) for education. But it pleased God to visit the Missionaries with great affliction. Mrs. Jones and her infant, the infant of Mrs. Bevan, Mr. Bevan, and lastly Mrs. Bevan, were in a short time carried into eternity, while Mr. Jones, the only one who was visited with the Malegache fever, survived. He was obliged to remove to the Mauritius for the recovery of his health. It has pleased God mercifully to restore him; and although his continuance there was greatly desired, chiefly on account of a flourishing school which was under his care, he could not be satisfied without endeavouring to renew the mission in Madagascar.

In Sketch, No. XII, we stated that Mr. Jones was about to proceed again to Madagascar, in company with a Commissioner, who had been appointed by his Excellency Governor Farquhar to visit the Court of King Radama on a political mission. This mission related to the conclusion of a treaty for the abolition of the Slave Trade, to which we have just alluded. On the 3d of October, 1820, after a voyage of a few days to Tamatave, and a long journey of about 300 miles into the interior of the island, Mr. Jones arrived, with Mr. Hastie, (the Commissioner alluded to,) at *Tananarive*, the town where the King resides, by whom they were most graciously received.

Conferences were held, day after day, between the King, his chiefs and counsellors, and Mr. Hastie. The King was strongly inclined to abolish the Slave Trade, but his principal people were averse to the measure, because it was by the sale of slaves that they procured the greater part of European articles. But the arguments employed by Mr. Hastie prevailed, and the King at length came to the determination immediately to abolish that wicked traffic. One of the conditions of the treaty, which the King insisted on as indispensable, was, that some of his people should go to England, and others to the Mauritius, (ten to each,) to be instructed in useful arts and trades. "If your Government (said the King) will instruct my people, I am your's for ever."

A Proclamation was then issued, to put an immediate and total stop to the exportation of slaves. This occasioned a burst of joy from the people. The guns were fired, musical instruments were played, the people danced, the British flag, together with that of Madagascar, were hoisted in the palace yard, and the multitude hailed, Liberty! liberty! as the gift of the British nation! Never was such a joyful day in the island of Madagascar!

Mr. Jones having been treated with great kindness by the King, consented, at his earnest request, to continue at Tananarive, though it had been his intention to return for a time to the Mauritius. The King also encouraged Mr. Jones to write for more Missionaries, and also for some mechanics, who might teach the most useful arts to his people. The King's brother-in-law, Prince *Rataffe*, has come to England, with nine youths, who are now placed by Government under the care of this Society, and are beginning to learn the English language; after which, they will be placed under suitable masters, to learn the arts proposed. Their names are—Shermishe—Verkey—Romboa—Drinave—Jafincarafe—Volave—Thotoos—Rolam Balam—and Coutamauve.

The Prince intends to return in the month of July, and will be accompanied by another Missionary, the Rev. Mr. Jeffreys.

The Directors have engaged several pious young men, as Missionary artisans, for the island, who are expected to sail by another vessel in the month following.

Every pious reader will earnestly pray that the effectual blessing of God may rest upon the Missionaries gone and going to Madagascar, and upon the youths who are come to England for Education.

The Directors have had the satisfaction to learn, that Mr. Griffiths, Missionary, sent out by the Society in October last, had, with Mrs. Griffiths, arrived safely at the Mauritius, on the 23d of January, and that he intended to proceed to join Mr. Jones, at Madagascar, in the month of April.

J. Dennett, Printer, Leather Lane, London.

Representation

OF A

PART OF THE SKULL, WITH THE HORNS,

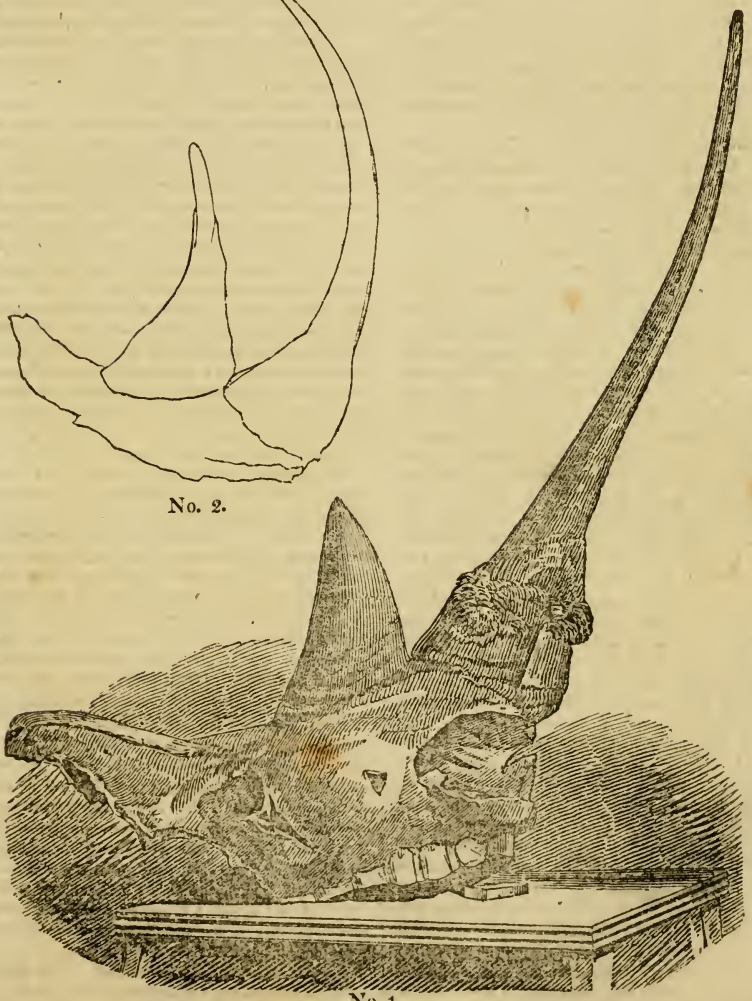
OF

A SPECIES OF RHINOCEROS,

(SUPPOSED TO BE THE UNICORN OF SCRIPTURE,)

Lately brought from Africa by the Rev. Mr. Campbell, and deposited in the MISSIONARY MUSEUM, OLD JEWRY, LONDON.

No. 2.



No. 1.

No. 2. is the outline of a part of the skull, with the horns, of the common Rhinoceros of South Africa, brought over by Mr. Campbell, and deposited in the Society's Museum. It is designed to show the *shape*, and not the *relative proportion*.

Account of the Rev. Mr. Campbell's Journey from New Lattakoo to Kurreechane, as related by himself at the Annual Meeting of the Society, held at Queen Street Chapel, Lincoln's Inn Fields, May 10, 1821.

"In about two months after leaving Cape Town I reached New Lattakoo.* I found Mateebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him Missionaries, and he had fulfilled his in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

"At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes. When I left Cape Town, I had no thoughts of exploring new fields higher up in Africa; but in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them. On arriving at that city, I was astonished to find the king of one of those very countries on a visit to the king of Lattakoo. Such an occurrence is very rare. His name is Kossie, the king of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is afraid of losing the traffic of the colony, in consequence of the Mission at Lattakoo. I stated to the two kings what I wished to do, and asked their advice. Kossie looked significantly at Mateebe, as if he had said, "Speak your mind first." The answer was a noble, and, I believe, a disinterested one; he said, "I will never oppose the progress of the word of God." These were the very words. Kossie appeared to be pleased, but said he could give no opinion, unless he were in the midst of his captains in the city of Mashow. Accordingly, we made preparations for our journey, but Kossie left Lattakoo a considerable time before us.

"The first nation we visited was that of the Tammahas or Red Caffres. I had heard they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of a wagon, nor of any thing drawn by animals. The chiefs and captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but yet they received us kindly, marched back at the head of our wagons, and directed us to halt in the middle of the town. They had two kings, or governors. I had a meeting with them and the principal people, when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger king is about 40, the elder about 60. The young king, whose name is Mahalalewhey, said they had much need of the word of God, for they had enemies on all sides of them—they would like to have teachers sent them; that was the mind of the elder king also, and of the chief captains, and the whole body formally consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God, which alone can make them happy.

"The next nation was the Mashows, the king of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African town I had seen. It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Kossie, and with his uncle, Lonally. I had a general meeting with the captains, several of whom spoke. At last a venerable old man, I suppose 80 years of age, rose up. Every eye was fixed upon him; he was evidently the Ahitophel of that nation, and the counsel he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly the whole assembly gave their concurrence, and they treated us with no small kindness.

"About seven days higher up from Mashow, is the Marootzee country; the chief city is on a mountain, the name of it is Kurreechane.* My wagons were descending into a valley between me and the hill on which it is built: the inhabitants saw the wagons coming, and you cannot conceive of the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the wagons brought into the centre of the city. We did not distrust them, nor show any symptoms of

* Viz. On the 25th March, 1820.

* At Kurreechane, Mr. Campbell found a people who have arrived at a higher degree of civilization, and possess a knowledge of arts, superior to any of the Bootchuana tribes whom he had previously seen. They smelt iron and copper from ores found in the neighbouring mountains. Mr. C. observed many founderies here, but was not allowed to enter them.—Needles, bodkins, and other articles of a similar kind, are made at Kurreechane; also articles of pottery, in the manufacture of which the natives display a considerable degree of taste. They also excel in basket-making. The walls of their houses are ornamented with paintings, representing animals, as the elephant, camelopardalis, &c. and warlike implements, such as shields, spears, &c.

fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother Liqueling was Regent; for the eldest son being but a minor, could not take the reins of government. Of course my business was with Liqueling. Respecting the object of my visit, at a kind of formal meeting, when he heard that white men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Cowan, &c.) that he was glad of it, and that Makkabba said he was *not* glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Liqueling.

"Liqueling could give no answer till he called a meeting of his chief captains. This took place on the 10th of May—this day twelvemonth. To this general assembly of the captains of the Marootzee nation (to consult about Missionary stations) they came from different parts; sat down in rows in their best attire (the finest leopard skin clothes they had) with their spears and battle-axes. They rose up regularly, and gave a yell, as an intimation of their intention to speak. I had an interpreter by my side, and he whispered what they said, and there was much good sense in their speeches. I think it lasted three or four hours, and was conducted with great regularity.—Every speaker, at the conclusion of his speech, gave his opinion that it would be wise and proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

"I returned by the same way, and visited our station at Lattakoo. They had given up their plundering wars, and there is a respect for the word of God: attendance on the morning and evening service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

"I visited, in a western direction, a number of towns, and every one of them would be glad to receive teachers. There is a general impression on their minds, that great benefits would result from the instruction of white men. They had never seen white men, but you would be astonished to find with what celerity intelligence travels among them."

ANECDOTE OF AFRICANER.

"I will mention (said Mr. Campbell) one of the greatest acts of Christian friendship that ever fell under my notice. It regards *Africaner*, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the many plundering expeditions in which he was engaged. There was a Grigua Captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian faith. And Africaner, as an act of kindness to brother Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoo. Formerly he had gone as far to attack Berend. On this occasion, Africaner and Berend met together in my tent, and united in singing praises to the God of peace; together bowing their knees at the throne of grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from my eyes. O my friends, after the conversion of Africaner and Berend, despair not of any man, however wicked he may be, for the Grace of God is infinite."

Description of the Animal whose Skull and Horns are represented in the annexed Sketch.

The animal, part of whose head, with the horns, is represented in the present Sketch, (No. 1.) was shot about six miles from the city of Mashow, by the Hottentots who accompanied Mr. Campbell on his journey from New Lattakoo to Kurreechane, an account of which is given in the preceding article. The Hottentots immediately cut up the body in pieces for food, which they conveyed upon oxen to their wagons, and in these to the city of Mashow. Never having seen or heard of an animal with a horn of so great a length, they cut off its head, and brought it bleeding on the back of an ox to Mr. Campbell. Mr. C. would gladly have brought the whole of it with him to Europe, but its great weight, and the immense distance of the spot from Cape Town (about 1200 miles), determined him to reduce it, by cutting off the under-jaw. The head measured from the ears to the nose three feet: the length of the horn, which is nearly black, is also three feet, projecting from the forehead, about ten inches above the nose. There is a small horny projection, of a conical shape, measuring about eight inches, immediately behind the great horn, apparently designed for keeping fast or steady whatever is penetrated by the great horn. This projection is scarcely observed at a very little distance. The animal is not carnivorous, but chiefly feeds on grass and bushes. It is well known in the kingdom of Mashow, the natives of which make from the great horn handles for their battle-axes.

The animal, of which a partial description is above given, appears to be a species of Rhinoceros, but judging from the size of its head, it must have been much larger than any of seven Rhinoceroses shot by Mr.

Campbell's party, one of which measured eleven feet from the tip of the nose to the root of the tail. Its height was eight feet. Its breadth, or thickness, was four feet. The circumference of the upper part of the fore leg was three feet, and that of the hind leg three feet and a half. It is a clumsy-looking animal, without hair upon any part of its body. Its skin is nearly an inch in thickness, and almost impenetrable to bullets, except in the tenderest parts. This is the common Rhinoceros of South Africa. It has a large crooked horn, nearly resembling the shape of a cock's spur, pointing backward, and a short one of the same form, immediately behind it. An outline of this is given in the annexed Sketch. (See No. 2.)

Mr. Campbell was very desirous to obtain as adequate an idea as possible of the bulk of the animal killed near Mashow, and with this view questioned his Hottentots, who described it as being much larger than the Rhinoceros, and equal in size to three oxen or four horses.

The skull and horn excited great curiosity at Cape Town, most scientific persons there being of opinion that it was all that we should have for the Unicorn. An animal of the size of a horse, which the fancied Unicorn is supposed to be, would not answer the description of the Unicorn given in the Sacred Scriptures, where it is described as a very large, ferocious, and untameable creature, but the animal in question exactly answers to it in every respect.

The Hebrew name by which it is called is *Reem*, which signifies MIGHT or STRENGTH. The translators of the Old Testament into Greek called it *Monoceros;* in the Latin (or Vulgate) translation it is *Unicornis*. In various countries it bears a name of similar import. In Geez it is called *Arwe Harich*, and in the Amharic, *Aurarís*, both signifying "the large wild beast with the horn." In Nubia, it is called *Girnamgirn*, or "horn upon horn." This exactly applies to the skull in the Society's Museum, which has a small conical horn behind the long one. From the latter we presume this animal has been denominated the Unicorn, it being the principal, and by far the most prominent horn, the other, as before intimated, being scarcely distinguishable at a short distance. The writer of the article "Unicorn," in the Supplement to the Encyclopedia Britannica, observes, (defining the term,) "the Scriptural name of an animal, which was undoubtedly the one-horned Rhinoceros."

Some authors, both ancient and modern, have described an animal, which they call the Unicorn, said to resemble a horse, or deer, with a long horn, represented in English heraldry is one of the supporters of the royal arms; but there is reason to doubt the existence of any such quadruped. It is probable that the long horn ascribed to such an animal is that of a fish, or, as termed by some, a Sea Unicorn, called the *Monodon*, or *Narwhol*, confounding the land and sea animal together. The horn of the fish, here alluded to, was formerly imposed on the world as the horn of the Unicorn, at an immense price. On the whole, it seems highly probable, that the Rhinoceros, having one long horn projecting from its face, is the only Unicorn existing, and although it has a kind of stump of another horn behind the long projecting one, yet that it has been denominated *Unicorn*, (or one horn,) from that which is so obvious and prominent; and certainly its great bulk and strength render it such a formidable and powerful animal as is described in the Sacred Scriptures.

In the book of Numbers, ch. xxiii. 22. in the blessing which the wicked prophet Balaam was constrained to pronounce on Israel, the power of that nation is thus expressed—"he hath as it were the *strength* of an Unicorn"—and in the blessing wherewith Moses, the man of God, blessed the tribe of Joseph, it is said, "his horns are like the horns of Unicorns, with them he shall *push* the people, &c."

In the book of Job a reference seems to be distinctly made to this animal; Job xxxix. 9, &c. Elihu, wishing to convince Job of his impotence, thus beautifully interrogates him: "Canst thou bind the Unicorn with his band to the furrows? or will he harrow the valleys after thee? wilt thou trust him because his strength is great? or wilt thou leave thy labour to him? wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?"*

These passages concur in ascribing to the animal in question prodigious strength, and a nature incapable of restraint, or being rendered serviceable to man for any domestic purposes.

In another passage, Isaiah xxxiv. 7. he is represented as a very formidable foe, destructive to man. Idumea is threatened with the sword of the Lord and with great slaughter—"the Unicorn (in the margin, Rhinoceros) *shall come down with them*, and the bullock with the bulls, and the land shall be soaked with blood." To be preserved, therefore, in an attack from such an animal, was justly considered as a great deliverance. Accordingly, when the Psalmist offers this petition, "Save me from the lion's mouth," he adds, by way of plea, "for thou hast saved me from the horns of the Unicorn." Psalm xxii. 21.

It may be observed further, that this animal is *distinguished* by its horn. "My horn," saith the Prophet, Psalm xcii. 10. "shalt thou exalt like the horn of an Unicorn." A horn, in general, was considered as an emblem of power, but the horn of an Unicorn, as being far more prominent than that of any other animal, is selected for the purpose of intimating the highest degree of exaltation.

* It deserves, perhaps, to be remarked, that the above description of the *Unicorn*, in the Book of Job, immediately follows that of the *Wild Ass*, which is generally regarded as a native of Africa.

Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XVI.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

Sketch of the London Missionary Society's Station at Theopolis, South Africa.

THEOPOLIS is situated in the district of Albany, (which lies in the most eastern part of the Colony of the Cape, bordering on Caffraria,) and in the sub-district of Graham's Town. It is distant from Cape Town about 660 miles, and from Bethelsdorp about 60.

In the year 1813, during the time of the Rev. Mr. Campbell's first visit to Africa, it was found necessary to relieve the Society's Settlement at Bethelsdorp of a portion of its inhabitants, and to provide a spot which might afford pasturage for the cattle of that Institution when there should happen to be a scarcity of grass on the grounds belonging to it. With these views an application was made to the Cape Government, for a grant of land, which was favourably entertained. His Excellency General Sir John Cradock, (then Governor of the Cape,) having soon after occasion to visit that part of the Colony, himself selected the spot, which was afterwards granted to the Society, and gave it the name of Theopolis (i. e. *City of God*).

Theopolis stands in a valley. The hills on each side, crowned with trees, present a picturesque appearance. The lands granted to the Society extend about three miles, down the valley, to the sea, and afford abundance of pasturage. There are also ample supplies of water for the cattle. The surrounding country abounds with game, which the inhabitants are at liberty to shoot. In short, the natural advantages for comfortable subsistence at Theopolis are numerous.

Mr. Ullbricht, Missionary of the Society at Bethelsdorp, removed in 1814, with Mr. Bartlett, Missionary, and a number of the Hottentots of that settlement, to Theopolis, where they erected for themselves habitations. These dwellings stand on the banks of a river, and are arranged in the form of a square, each house having a garden behind it. A place of worship, capable of holding about 200 persons, was also erected, and Mr. Ullbricht ordained pastor of the church. The people afterwards proceeded to erect enclosures to secure their cattle from nightly depredations, and then directed their labours to the cultivation of the land.

Scarcely had the settlement been formed, before it was threatened by an insurrection in the neighbourhood, which was happily soon suppressed.

In 1816 the Institution was visited by some of the Missionaries from Bethelsdorp, who thus wrote to the Directors in London:—

"At Theopolis the work of God is in a prosperous state. More than seventy persons were baptized last year, and the word is heard with much affection. When we left the place we were accompanied by about 100 of the people, singing the praises of God. 'All hail the pow'r of Jesu's name,' (translated by Dr. Vanderkemp,) is the favourite hymn."

The health of Mr. Ullbricht having been much impaired by his incessant labours, Mr. Barker, who was originally appointed to Lattakoo, went to his assistance, and proved extremely useful, not only in preaching the Gospel and superintending a school, but also in promoting agriculture.

"Among the converts (observe the Brethren, addressing the Directors) is *Laberlotts*, a man who drove Mr. Campbell's wagon, and who is one of the most lively Christians in our society: he often speaks of Mr. Campbell, and asks whether he will visit Africa again. Tears of gratitude flow from his eyes when he mentions that journey. "Jesus Christ," he says, "found me when travelling with Mr. Campbell."

During the same year the Missionaries reported that an Auxiliary Missionary Society had been formed at Theopolis, in aid of the Mission.

In 1817, the brethren stated, in their communications to the Directors, that the Institution had suffered severely from frequent droughts. Much more land, however, had been brought into a state of cultivation, and the Hottentots had in that year sown 252 bushels of corn. A considerable number of gardens had been formed. Speaking of the spiritual concerns of the mission, the brethren observed, "Our labour has not been in vain; many souls have been brought to the knowledge of the Lord: this lightens our burdens. Our church consists of 87 members, viz. 39 men and 48 women."

The taxes paid to the Government, during 1817, amounted to 440 *Rix Dollars*.

In the following year the success attending the preaching of the Gospel much declined; the brethren, however, were not without hope that some good was done by their ministry. The school under the care of Mr. Barker had considerably advanced. The numbers on the books were 134.

When the Deputation from the Society, consisting of Messrs. Campbell and Philip, visited the settlement in 1819, they found the inhabitants in a state of peculiar distress, having, a short time before the arrival of the Deputation, been repeatedly attacked by considerable bodies of Caffres, when about 800 of the cattle belonging to the Institution were carried off. These attacks happened during incessant rains, of six weeks' continuance, and were usually made by night. The Caffres crowded the lanes of the settlement, rushed upon the Hottentots with their spears, and even fired upon them with muskets, which, by some means or

other, they had obtained, but in every attempt they were effectually repulsed.

At length the Caffres, who lay concealed in the neighbouring woods, discovered the time at which the people of Theopolis assembled for worship, to which they were summoned by the ringing of a bell, and took advantage of it. When the Hottentots were apprized of this, they assembled for worship during day-light, but even then every man usually brought his musket.

After these repeated attacks by the Caffres, the people, at the desire, and under the direction of Mr. Ullbricht, (who was now the only Missionary at Theopolis, Mr. Barker having returned to Bethelsdorp, and Mr. Bartlett removed to Pella, in Namaqualand,) determined to fortify a piece of ground, comprising several acres, situated at the east end of the town. This they effected by erecting strong palisadoes, formed of the trunks of trees, seven or eight feet high, between which the Hottentots could easily have fired upon the Caffres. Here it was intended that the women and children, together with the cattle, should immediately repair on the approach of the savages. When, however, the Caffres saw the fortification completed, they returned no more.

The Caffres had the boldness to cook the flesh of some of the cattle which they had stolen, not only in the woods near the town, but even in the outhouses belonging to the Institution. The Hottentots always knew when the Caffres were approaching or retiring, by the number of vultures, crows, &c. which constantly hovered over them, waiting to feed on the flesh left from the meals of the savages.

Besides the loss of cattle, the settlement suffered very severely, in other respects, from the Caffres. The gardens of the Hottentots, planted with Indian corn, beans, pumpkin-seeds, &c. &c. sustained great injury from their depredations. A considerable plantation of tobacco was also destroyed.

During the visit of the Deputation at Theopolis, they experienced a very providential escape. A bag, containing about 15lbs. of gunpowder, had been incautiously placed under a table in a room of Mr. Ullbricht's house, where the family and visiters usually sat, and where the Deputation were taking tea. In order to light the pipe of one of the company who smoked, a Hottentot kindled a small charcoal fire under the table. Some of the embers fell on the floor, and exploded several particles of the gunpowder, which had been spilt. This circumstance providentially discovered to the company their perilous situation, and the bag of gunpowder was of course instantly removed. But for this timely discovery, Messrs. Campbell and Philip, with Mr. Ullbricht and his family, together with a considerable part of the settlement, must inevitably have been destroyed.

The disastrous events at Theopolis, the destruction of the Moravian settlement at *Witte Revier*, and various other depredations committed by the Caffres, at length determined the Cape Government to send a regular military force against them. At the time the Deputation were on their visit to this part of the Colony, the troops were assembling for the proposed expedition. The Caffres were driven back, by the force sent against them, 50 or 60 miles beyond Theopolis. Many of the emigrants from England also have since settled in the country round about, so that the Institution now enjoys great comparative safety and tranquillity.

Mr. Ullbricht died in January last, having previously suffered much from long and painful illness. Mr. Barker, who on that event was appointed by the Deputation to take charge of the Mission at Theopolis, thus writes concerning the deceased:—"From the knowledge I have obtained from a residence of three years with Mr. Ullbricht, I could say much in his praise. In him the Society has lost a faithful servant, one who had the temporal, as well as the spiritual, welfare of the people at heart. He was a man universally respected, and his memory will not soon perish."

Tzatzoe, son of a Caffre chief, who served an apprenticeship to the trade of a carpenter at Bethelsdorp, is now carpenter to the Institution at Theopolis, and has several young Hottentots under his care, learning the trade. Tzatzoe refuses to dwell with his countrymen in their present state, preferring to live among civilized men. A part of his time is employed in superintending the school of the Institution, and he occasionally exhorts the Hottentots belonging to it.

The produce of the harvest in 1814, the year in which the settlement was formed, was 8 *muids* (or sacks), or 32 bushels. In the year 1819, when the Deputation visited it, the produce was 1000 *muids*, or 4000 bushels. In 1814, the people brought with them from Bethelsdorp 300 head of cattle; in 1819 they amounted to 1000, exclusive of 800 stolen by the Caffres.

The population of Theopolis, according to the last accounts, amounted to about 500 souls, the congregation to about 200, and the number of persons in church-fellowship to about 100.

Among the services rendered by Mr. Ullbricht, with a view to promote the external advantage of the Institution, was the construction of a water-mill for the grinding of corn.

An additional grant of land has lately been made for the use of the Institution by His Excellency Sir Rufane Shaw Donkin, the Acting Governor.

ULTRA GANGES.

China.—By a letter from Dr. Morrison, dated Macao, 12th June last, we have received the melancholy intelligence that Mrs. Morrison died of the *cholera morbus* on the 10th of that month, after an illness of about fifteen hours.

Penang.—By a letter from Messrs. Beighton and Ince, dated the 19th of April last, we learn that they had performed a missionary tour along the coast of Queda. The first place they came to was Queda Muda. They observe, that "when in England they had heard of a "Village in an Uproar," but here they saw it realized." The whole place on their arrival appeared in commotion, and they could read in the countenance of each individual, "What meaneth this?" The brethren distributed among the Chinese copies of the Chinese Scriptures and Tracts; and the Malays were informed, that if any of them could read, they also might be supplied with books in the Malay language. Mr. Ince then entered into conversation with the Chinese, and Mr. Beighton with the Malays, who listened with great attention, and inquired respecting the books the brethren had brought with them. They were informed that one of the books which they had in their possession was of inestimable value, and, if thoroughly understood, and truly believed, would do them good in time and eternity. The Malays then inquired, if this book said any thing about the Prophets. They were told, that it gave a true and full account of the greatest Prophet that ever lived, viz. Jesus Christ, who died to save sinners, which no other Prophet had ever done.

At Pulo Tega, the brethren had an interview with the Rajah, who conversed with them for some time. He gave them permission to visit Queda. The Missionaries are of opinion that a promising field of labour and usefulness presents itself in that country.

EAST INDIES.

Bellary.—By a letter from Mr. John Hands, dated the 6th of June last, we learn that it is intended to erect a larger and more commodious chapel in the Mission Garden. A subscription has been opened at Bellary, and about 3000 *Rupees* received. It is supposed that the total expense will amount to about 5000 *Rupees* (or between £600 and £700 sterling) The brethren hope to obtain contributions in aid of their object from the friends of missions at Madras.

The schools for the instruction of the *native children* have been increased to 17, containing about 800. The Holy Scriptures are taught in the schools, and many of the scholars have committed to memory 14 or 15 chapters of St. Matthew's Gospel. The brethren have many more applications for additional *native schools*, but the state of their funds would not admit of their establishing any more.

[The well disposed young persons and children connected with Auxiliary Missionary Societies, who read the above account respecting the instruction of the native children in the schools at Bellary, in the knowledge of the Holy Scriptures, "which are able to make them wise unto salvation," will surely be stirred up to more and more active exertions, when they perceive that the increase of such schools is only stopped by the want of money; and especially when they are assured that as the amount of the annual contributions to the Society is increased, so will be increased the number of such schools.]

Belgaum.—A new mission was commenced at this station about a year ago, by Mr. Joseph Taylor, and the native Teacher, Ryadass, both of whom removed to this place from Bellary, where they had formerly laboured. A letter has lately been received from Mr. Taylor, dated 26th February last, containing a very encouraging account of his proceedings and prospects at Belgaum, and in its vicinity. He has established three public services on the Sabbath, besides two or three on week-days, and commenced two schools for native children, one at Belgaum, and one at Shawpore. He has instituted an Association, called "The Belgaum Association to promote the Objects of the London Missionary Society, the British and Foreign Bible Society, and the Religious Tract Society," the contributions to which amounted, at the time he wrote, to £35. Mr. Taylor has opened a correspondence with the Secretary of the Bombay Bible Society, and has received from him, for distribution, a supply of the Gospel by Matthew, &c. in the Mahratta language. He has also had printed separately, in the same language, a number of copies of our Lord's "Sermon on the Mount," for the use of the native schools. Mr. Taylor has been much encouraged by several pleasing incidents which have occurred. Among others, he mentions the following:—"One day, (says Mr. T.) as I was returning home, a poor man came running after me, apparently with much concern, and said, 'Sir, silver and gold may be procured any where, and at any time, but such instructions I never heard before. I trust, therefore, you will tell me something more about these things, that I may become wise and happy.' Some of the people who have most constantly attended the native preaching, appear to be in a great degree convinced of the falsehood of the Hindoo Scriptures, the folly of worshipping idols, and also of the excellency of the Christian religion.

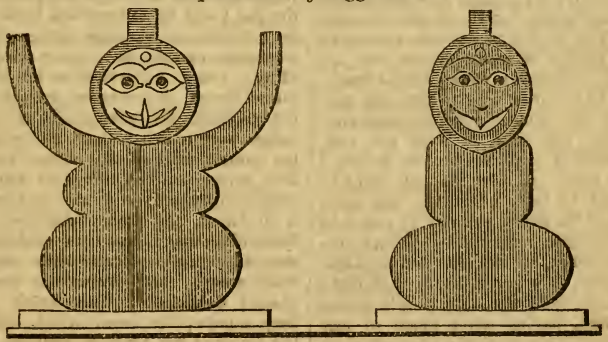
London, December 18, 1821.

J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XVII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

Representation of Juggernaut.



Boloram and Sabattra, Brother and Sister of Juggernaut.

FABULOUS HISTORY OF THE TEMPLE OF JUGGERNAUT,

IN THE PROVINCE OF ORISSA, IN THE EAST INDIES.

On the north side of the province of Cashmere, in the East Indies, lies a fine country named Kosala, over which the great Rajah, Indredummun,* formerly reigned. This noble Rajah was a descendant of the Sun, and very highly esteemed, both by heaven and earth, for his justice and beneficence. He chose the city of Samnaveti for the seat of his government; and, during a life of two thousand years, he was constantly employed in doing acts of charity, and promoting the prosperity and happiness of his subjects. His public acts of liberality, especially to the Brahmins, were mentioned in heaven, with the warmest approbation; and he was so highly favoured by the gods, that whenever he expressed a wish for rain it immediately fell. Hence his country was exceedingly fruitful and delightful.

During the reign of this renowned monarch, a Brahmin and his wife came to Samnaveti, where she was in a short time delivered of a beautiful son, who was named Yeagnia. In a few months afterwards both the parents died, and the destitute state of the infant was reported to the Rajah, who adopted him, and committed him to the care of nurses of the same *caste*. The child grew very fast, and very beautiful, and became the darling of the Rajah and his consort, who treated him with as much tenderness and affection as though he had been their own son. When he was seven years of age, he was invested, by the Brahmins, with the sacred thread.

When Yeagnia had arrived at a proper age,

* Or Indru-dh oomnu.

he was placed under the tuition of a Brahmin, who for ten years instructed him in every branch of learning. At the end of this period, the Rajah, wishing to know what progress Yeagnia had made, ordered him to appear in his presence; and it afforded him the greatest satisfaction to find, that both the tutor and the pupil were entitled to the highest praise.

Yeagnia continued his studies after his tutor was dismissed, and soon became a very learned Brahmin. He employed his time either in the exercises of devotion or in conversing on the *Vedas.** At length, he began to reflect that he was only an adopted child, and to inquire concerning his parents. The Rajah having given him such information as he himself had obtained concerning his parentage, Yeagnia expressed a wish to perform the usual funeral ceremonies for his parents, which, after consultation with the Brahmins, were duly performed.

Yeagnia now wished to be appointed to some useful employment, and for this purpose applied to the Rajah, who thus addressed him · "Go and explore all the neighbouring countries, and whatever you find curious or remarkable in them, come here and let me know." As nothing could have been more agreeable to the young Brahmin than this order, he commenced his tour the very next morning. After travelling for many days through uninhabited regions, and suffering severely from hunger, thirst, and fatigue, he arrived on the borders of a thick, and apparently inaccessible forest, twelve leagues in extent. When he had passed this forest, he espied a small village of seven houses, and, on approaching it, perceived a young female washing a basin. As he drew near to her, she surveyed him with the utmost possible consternation and alarm, and said, "Who are you, and to what order of creatures do you belong? who sent you here, and what do you want?" Yeagnia replied to these questions, and said, that he had left his native country by order of the great Rajah Indredummun. "What! (replied she) more earth, and Rajahs, and men like you inhabiting it; how surprising! I thought we who live here were the only people whom God had created, having never heard of any other. However, it gives me the greatest pleasure to see such a fine person as you, and one who appears to be so learned and wise." She then informed him that on the neighbouring mountain resided the god Nilaachalapattie,† that every evening he was visited by the other gods from heaven, and that the villagers had alternately waited on them for many ages. Yeagnia, perceiving from her account that the gods of this place conversed with men, entreated her to conduct him to Nilaachalapattie; with which request, after some hesitation, she complied. On Yeagnia's approach, the god thus addressed him: "To whom do you belong, and from whence do you come? Why have you approached this holy place?" The Brahmin immediately related his history, after which the god again addressed him "I am the supporter of every living thing. I punish the wicked, and reward the righteous. I traverse the whole world for these purposes; and, when feeling fatigue, I come to this place to enjoy a little repose. This sacred abode has not yet been discovered nor frequented by men; it is therefore very convenient for holding intercourse between heaven and earth; and, as it is a place of retirement, here I delight to dwell." The god then warned him to depart, lest the villagers, his servants, should see him, and put him to death.

Yeagnia, before his departure, requested permission for the Rajah to be admitted into his presence; to which the god consented, provided he came quickly, as he had resolved soon to return to heaven.* The Brahmin now took his leave of the god, and returned to Samnaveti. Indredummun and his royal consort happened just at the time he drew near to the city to be walking in one of the upper apartments of the palace, and observed his approach. They were dazzled with the supernatural lustre of his appearance, and supposing it might be the great *Vishnu* himself, accordingly accosted him. To whom the Brahmin: "My lord, do you not know your own adopted son?" The Rajah and his royal consort were greatly surprised at hearing these words, and inquired how his countenance had become so glorious and divine. Yeagnia immediately gratified their wishes by relating to them what he had seen and heard during his travels, and especially his interview on the mountain with the god Nilaachalapattie.

When Yeagnia had finished his narration, the Rajah resolved to accept the permission to visit the god; and as no time was to be lost, he soon set out with an immense retinue, together with elephants, camels, &c. After a tedious journey of two years, he arrived at the borders of the sacred forest, where he encamped. As soon as the elephants, &c. were placed around the camp, orders were issued to beat the great drums, at the sound whereof all nature was convulsed. The seven families living at the foot of the sacred mountain, in a state of terror, ascended it in haste, and thence discovered the camp. Imagining that it was composed of an immense assemblage of beasts and birds, they discharged their arrows, and threw the camp into the utmost confusion. The Rajah beheld, with deep sorrow, the havoc which was made, and the blood of his servants running like a river. Nilaachalapattie called his servants to account for their precipitate attack, who pleaded that they were not aware that the world extended beyond the forest, or that there was any other order of beings like themselves. He afterwards sent messengers to invite the Rajah to approach his sacred presence.

As soon as the preparations were made, Indredummun, accompanied by his retinue, with all kinds of music, ascended to the Pagoda. While they sounded the great drums, and other musical instruments, which were heard nearly fifty miles off, the whole mountain shook. The procession did not arrive at the Pagoda before sun-set. The Rajah ordered his retinue to encamp at some distance from the Pagoda, which he entered, accompanied only by Yeagnia and the messengers. At the sight of the god

* Or *Sacred* Books of the Hindoos.
† One of the names of *Vishnu*.

* To this determination he was led, by considering that the sacred spot was discovered, and that people had begun to frequent it; that the *Kali yug* (or fourth age of the world) was about to commence, during which virtue would greatly decline, while sin and vice would abound; that the life of man would be shortened, and the various *castes* much intermixed.

he stood trembling, and wept, being overwhelmed by the glory of his presence. Encouraged, however, by Nilaachalapattie, who assured him of his favour, he ventured to address him as follows: "O god, by thy goodness I have every thing I want, but I am grieved to behold the god of gods residing on the top of a mountain, in the midst of an inaccessible forest, filled with wild beasts; it is therefore my intention, by divine permission, to build a large city and a spacious temple in this place, where I and my family will wait upon thee, and enjoy every temporal and spiritual delight. This is all I desire; be pleased to gratify my wishes." To whom the god: "O foolish man, how can you give temples, and cities, and splendid entertainments to me. Every person is indebted to me. I do not want these things. Besides, as this sacred place is now discovered, and a wicked age is approaching, I mean to leave it, and return to heaven." Perceiving, however, that the Rajah was grieved at his reply, and that he wished to serve him, and spread his fame in the earth, he again addressed him "If it be so, build a temple in this place without delay; for after some time has elapsed, the sea, at midnight, will be greatly agitated, make a most dreadful noise, and throw on shore three beams of enormous size. They will be of a red colour, and if touched blood will flow from them. Consider them, however, as the *Treemoortee;* and when they arrive, go to Brumha, and implore his aid. He will come and set them up in the temple, and name them *Jugunnat'hu,* (or Juggernaut,) *Boloram* and *Sabattra.** This is the *Buddah Avatar.* After the usual ceremonies are performed, and food daily offered to these gods, the gods and men of all places will assemble together, and all eat out of the same vessel, without doing injury to the various castes; and thus enjoy every temporal and spiritual delight. You are, therefore, to address your prayers to the *Treemoortee;* and as they will in future govern the world, you are to place the same confidence in them as you have done in me, for we are one; and whenever you desire to leave this world, your soul and body will be carried to heaven." He then addressed his servants of the seven families, together with Yeagnia, who had contracted a marriage with one of them, saying, "As it is the design of the Rajah to build a temple in the neighbourhood, in which Juggernaut will afterwards reside, it is my pleasure that you should serve him, and prepare meat offerings for him; and as you will consequently become the inhabitants of these districts, let it be publicly known, in all countries, that you are the *Voddi Brahmins.* This is your employment, the way you are to be supported, and the way by which you will obtain temporal and spiritual delight." Having thus spoken, several of the gods descended with the sacred car, and conducted Nilaachalapattie to heaven in the most splendid and magnificent manner.

The holy mountain having been levelled to the ground—the temple, and 700 houses for pilgrims, built on the site—the walls and various buildings of the city being completed, and the place filled with inhabitants of every *caste,* the Rajah waited for the arrival of the *Treemoortee,* which shortly after was discovered, at midnight, amidst the roaring billows, making towards the shore. The three beams were, with great difficulty, brought safe to land. The Rajah ordered skilful workmen to be collected from various places to make the idols, who, however, were unable to execute the work, by reason of the blood which flowed from the wood as soon as it was touched. The Rajah was hereby thrown into great perplexity and sorrow. One evening, however, as he passed near the temple, he espied a stranger, whom he accosted, and who proved to be a carpenter. By desire of the Rajah, he examined the beams, and said, "My lord, these beams are not of this world, this is heavenly wood; I have books in my possession which reveal the art of working it; and, if you please, I will undertake the work." To this the Rajah consented, and agreed to the following stipulation, proposed by the carpenter, *viz.* that the gates of the fort should remain shut for twelve days, and that no person should be permitted to walk about the city, or make the least noise, during that time. On the following morning an order was accordingly published to this effect, and commanding that those who disobeyed should be put to death. On the *tenth* day, however, the mother of the Rajah, apprehending that the carpenter would be starved for want of food, persuaded her son to order the gates to be opened, when lo! the carpenter could not be found; the three idols, however, were discovered, placed in the Pagoda, and completely finished, except that they were without hands; these having not been made, as only ten of the twelve days had expired.

The Rajah, after grieving at his rashness, resolved to go to heaven to ask Brumha to come and consecrate the idols. On his arrival at Brumha's heaven, he was detained some time at the gate. At length, however, he was admitted into his presence; and, having preferred his request, received the following answer from the god. "O foolish man, do you think you have been only one day here? If you consider *my* day, you will find that you have been many years in this place. The idols have been set up long ago, and receive divine honour from the inhabitants of the whole earth. The gods and men hold festivals before them, and all eat out of the same vessel. Understand this, and depart in peace."

Indredummun, after worshipping Brumha, took leave of him, and returned to his country, where he saw the words of the god verified; for so immense was the number of devotees whom he found crowding for admission to the temple, that, after spending four or five days, as a stranger, * before the gate, he could gain no access to it. At length, having prayed to Juggernaut, he was admitted to his presence. Indredummun now informed Juggernaut of his having built the city and temple by the command of Nilaachalapattie, of the result of his journey to Brumha's heaven, and expressed his wish to learn how he might perpetuate his name in the world, and afterwards obtain heavenly felicity; "for alas! (added he) although I ordered the temple to be erected, my name is forgotten." To whom Juggernaut: "O fool-

* Or Bulu rama and Soobhudra, the brother and sister of Juggernaut.

* So many years having passed away while he was detained at Brumha's heaven.

ish man, the virtue and merit belong to the person who bears the expense; hence be not uneasy, both are yours. You will also be permitted to go to heaven without dying, and whatever else you wish for I will bestow; and as you express a desire to perpetuate your name in the world, go and erect another Pagoda; when it is finished, I will come once every year and reside in it for ten days; and whatever merit or virtue may be accumulated in this temple during the interval, I will transfer to that Pagoda, whenever I visit it."

Indredummun immediately fixed on a spot of ground on the north side of the city, where he erected a Pagoda. When Juggernaut came to pay his annual visit, he ordered it to be proclaimed, among other things, that the *Treemoortee* henceforth would ride in great pomp once every year to the Pagoda now erected, reside there for ten days, and transfer to it all the virtue and merit which had been accumulated in the temple during the past year, and that the feast called *Radotsorun* should commence every year on the second day of July.

At length the Rajah, (whose fame has thus been handed down from age to age,) finding that the *Kali yug* had commenced, and fearing that virtue would rapidly decline, prayed to Vishnu that he might be carried to heaven without dying, who commanded Naradu to summon Indra, with the other gods, to attend on Indredummun with the heavenly car, which was mounted by the Rajah and his family, and Yeagnia and his family, all of whom were thus conveyed to *Vishnu's* paradise, in the most splendid manner. This is the greatness of Juggernaut—which, whoever, (adds the historian,) reads, writes, or hears, shall enjoy every temporal and spiritual blessing!

The above history of the Temple of Juggernaut is abridged from an account reported to have been drawn up by a Brahmin, who was born in the vicinity of Orissa. The narration is far less extravagant than the generality of the stories found in the mythology of the Hindoos, and seems to have been written by one who had either seen the Bible, or whose mind was well stored with those facts of a corrupted tradition which may reasonably be presumed to have been originally derived from it.

The *Treemoortee*, which, though *three*, are nevertheless said to be *one* (*a*)—the formation of the images thereof without hands (*b*)—the issuing of blood from the wood, of which the images were made, and which is represented to have come down from heaven—the institution of the *Voddi Brahmins*, whose office it was to prepare meat-offerings, and to be supported by the temple (*c*)—the lamentation of Indredummun that the god should dwell in an exposed situation, and his proposal to build a temple for his residence (*d*)—the declaration of the god that temples and offerings could not, properly speaking, be given to him, as all were indebted to him for their possessions (*e*)—his traversing the whole world in order to reward the righteous and punish the wicked (*f*)—the approach of a corrupt age, and the shortening of the life of man (*g*)—the prediction that all men will at length eat out of the same vessel, without injury to any *caste* (*h*)—the supernatural splendour of Yeagnia's countenance, after he had conversed with the god upon the mountain (*i*)—the rapid lapse of time in heaven (*k*)—the falling of rain at the desire of Indredummun (*l*)—his ascent to heaven in a car without dying, (*m*) &c.—appear to be so many allusions to facts and events recorded in the Holy Scriptures, and which, through the medium of a corrupted tradition, have found their way into the Hindoo mythology; and may it not be hoped that these, and such like traces of the sacred records, scattered through the writings of the Hindoos, may eventually be rendered one of the means of attracting their attention to a Volume, admitting of unquestionable proof of higher antiquity, as well as of divine authority, and containing an account of facts similar to those found in their own books, rationally accounted for and consistently related.

In the meantime, it behooves those who are in possession of the *True Veda*,* to testify their gratitude for this inestimable privilege, by exerting themselves, in every possible way, in order to raise funds for the sending forth to the heathen, Missionaries to translate, distribute, and explain that sacred volume, and to proclaim the Gospel of eternal life contained therein.

Let then each reader of this paper consider how he shall best advance this great and good cause—how he may himself be enabled prudently and uprightly to contribute towards it, in future, a larger annual sum—how he may best induce others to do the same—how he may best succeed in obtaining the subscriptions of others who have hitherto contributed nothing—how he may best convey information respecting the Society and its object to those who are at present ignorant of its existence, and how he may afterwards best induce such also to contribute: and having well considered these several points, let him proceed to active and persevering exertions, in firm reliance for success on the divine blessing, in answer to his earnest prayers.

(*a*) Matt. xxviii. 19. and 2 Cor. xiii. 14.—1 John 5 and 7.
(*b*) Acts xvii. 24.—1 Cor. v. 1.
(*c*) Numb. viii. 6 8.
(*d*) 2 Sam. vii. 2. &c.
(*e*) Psalm l. 8—12.
(*f*) 2 Chron. xvi. 9. and Prov. v. 21, 22.
(*g*) Gen. v. & vi. compared with ch. xliv. 31. & xlvii. 9.
(*h*) Acts x. 9—16.
(*i*) Exod. xxxiv. 34, 35.
(*k*) Psalm xc. 4—2 Pet. iii. 8.
(*l*) 1 Kings xviii. 41—45.—James v. 18.
(*m*) Gen. v. 24.—2 Kings ii. 11.

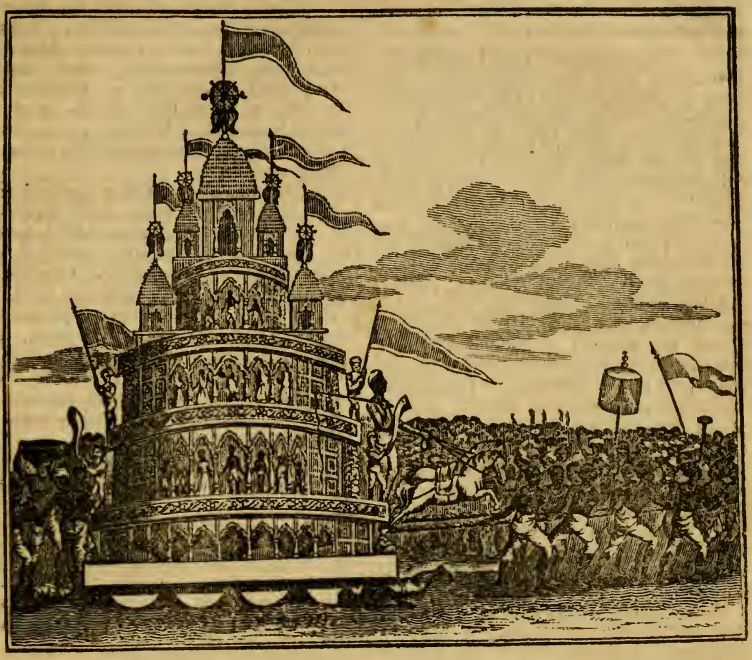
* The Bible.

These Papers are designed to be given to all Subscribers of One Penny or upwards, per Week, and were even no more than One Penny per Week actually received from each person to whom the Missionary Sketches are regularly given, according to the number of copies now printed every quarter, the Society would derive, from this source alone, an annual sum of almost TEN THOUSAND POUNDS. This statement, it is hoped, will tend to stimulate all Committees, Secretaries, and Collectors of Auxiliary Societies and Associations, not only to take due care that every Sketch be distributed according to the above-mentioned design of the Society, but also to use their utmost endeavours to increase the number of Penny-a-Week Subscribers, as well as that of Subscribers of larger sums.

Bennett, Printer, Leather Lane, London.

Missionary Sketches, No. XVIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



CAR OF THE IDOL JUGGERNAUT.

In our last Sketch (No. XVII.) we presented our Readers with a Fabulous History of the Temple of Juggernaut; in the present we shall lay before them a narrative of the horrid enormities and abominable idolatries attending the *Festival of the Car*.

Of the horrors and miseries connected with the pilgrimages and processions of Juggernaut, on this occasion, it is, perhaps, impossible to present to our Readers a more faithful picture than what is contained in the following extracts from "The Researches" of Dr. Buchanan. He visited the Temple of Juggernaut at Orissa, during the summer of 1806, at the time the Hindoos were holding the *Festival of the Car*, and thus writes—

"*Buddruck in Orissa, 30th May*, 1806.

"We know that we are approaching Juggernaut (and yet we are more than fifty miles from it), by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say, that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck."

"*In sight of Juggernaut, 12th June*, 1806.

"—— Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people,

like an army, encamped at the outer gate of the town of Juggernaut.—I passed a devotee to-day, who laid himself down at every step, measuring the road to Juggernaut by the *length of his body*, as a penance of merit to please the god."

"*Juggernaut,* 14*th June,* 1806.

"—— I have seen Juggernaut. The scene at Buddruck is but the vestibule of Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the "valley of Hinnom." The idol called Juggernaut has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of 'the horrid king.' I have also visited the sand plains by the sea, in some places whitened with the bones of pilgrims; and another place a little way out of the town, called by the English, the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. The grand Hindoo festival of the *Rutt Jattra* takes place on the 18th instant, when the idol is to be brought forth to the people."

Having alluded to the officers of the Hon. East India Company, by whom he had been hospitably entertained, Dr. B. proceeds—

"Their houses are on the sea-shore, about a mile or more from the temple. They cannot live nearer, on account of the offensive effluvia of the town. For, independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets, of want or of disease; while the devotees, with clotted hair and painted flesh, are seen practising their various austerities and modes of self-torture. The vicinity of Juggernaut to the sea probably prevents the contagion which otherwise would be produced by the putrefactions of the place.—There is scarcely any verdure to refresh the sight near Juggernaut; the temple and town being nearly encompassed by hills of *sand,* which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye; and in the ear, there is the never-intermitting sound of the roaring sea."

"*Juggernaut,* 18*th of June,* 1806.

"—— I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. The voices I now heard were not those of melody, or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number, indeed, brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.*

The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels, which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Thousands of men, women, and children, pulled by each cable, crowding so closely, that some could use only one hand. Infants are made to exert their strength in this office, for it is accounted a merit of righteousness to move the god.

Upon the tower, were the Priests and Satellites of the idol, surrounding his throne. I was told that there were about 120 persons upon the car altogether. The idol is a BLOCK OF WOOD, having a frightful visage painted black, and a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour.†

"I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, 'grated on its many wheels harsh thunder. After a few minutes, it stopped; and now the worship of the god began.‡

"After the tower had proceeded some way, a pilgrim announced, that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains!"

"*Juggernaut,* 20*th of June,* 1806.

"—— The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few

* See Milton's account of *Pandæmonium.*

† See Sketch No. XVII.

‡ The worship is of the most disgusting and offensive kind, and unfit for description.

hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones. And this, thought I, is the worship of the Brahmins of Hindostan, and their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles? For it is equally true of India as of Europe; if you would know the state of the People, look at the state of the Temple."

"*Juggernaut*, 21*st of June*, 1806.

"I beheld another distressing scene this morning at the Place of Skulls;--a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures, which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.'—O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom!"

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say, that a *lack* of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed? 'How can I tell,' said he, 'how many grains there are in a handful of sand?'"

"*Chilka Lake*, 24*th of June*, 1806.

"—— I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some 'Christian Institution,' which, being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever."

In May 1807, Dr. Buchanan visited another temple of Juggernaut at Ishera, about eight miles from Calcutta!

"*Juggernaut's Temple, near Ishera, on the Ganges: Rutt Jattra, May*, 1807.

"The tower here is drawn along, like that at Juggernaut by cables. The number of worshippers at this festival is computed to be about a hundred thousand. One of the victims of this year was a well-made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then, rushing suddenly to the wheels, he shed his blood under the tower of obscenity. I was not at the spot at the time, my attention having been engaged by a *more pleasant scene*. On the other side, on a rising ground, by the side of a Tank, stood the Christian Missionaries, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this temple of Juggernaut. As I passed through the multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents, and saying, 'What do these words mean?' I sat down on an elevated spot, to contemplate this scene,—the tower of blood and impurity on the one hand, and the Christian preachers on the other. I thought on the commandment of our Saviour. 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy angels, who 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the warrior or statesman, in charity, utility, and lasting fame!' And I could not help wishing, that the representatives of the Church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects."

In the year 1811, the Missionaries, who went to preach the Gospel to the pilgrims at Juggernaut, state, that they addressed 4 or 5000 on their way to the idol, "and preached Christ unto them."

"You would, (say they), have been astonished to see the vast number of pilgrims. As far as the eye could reach, we could not see the end of the ranks; it put us in mind of an army going to battle. You can easily conceive what a multitude of men, women, and children, must have been assembled at the temple, for 150, or thereabouts, to have been killed in the crowd! Some of them said, 'whether we survive or not, we will see the temple of Jugunnath* before our death.' Numbers killed themselves by falling under the wheels of the idol's car· they laid themselves flat on their backs for the very purpose of being crushed to death by it. This is the way they take to obtain eternal life! In some instances, the Word seems to have produced an effect." "A seapoy," says one of the Missionaries, "took me to his dwelling, that I might make known the words of Jesus to some men who were there in their way to Jugunnath. I spoke to them of the dying love of our Lord, and they heard me very attentively. One of the principal men among them answered, 'You speak the word of truth; and all that you have spoken has struck into my heart.' Another said, 'I will hear no more from the Hin-

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* Or Juggernaut.

doos; for it is in vain that they worship idols of wood and stone.' The poor heathens are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say, they never thought the *Firingees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmins of Jugunnath received it gladly."—*See Periodical Accounts of Baptist Missions. Vol. IV. pp.* 409, 410.

We shall close these scenes of horror and abomination, with the following extract of a letter from Dr. Carey, to a friend in England, dated 20th January, 1812 ·

" Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries, and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggunnath in Orissa, to which, twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that in the year, 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion, that not many more than one in ten survive, and return home again. How much should every friend of the Redeemer, and of men, desire the universal spread of that Gospel, which secures glory to God in the highest, and peace on earth."

Mr. Ward observes, that the following description of Mr. Southey, in his poem entitled, " The Curse of Kehama," though not literally correct, conveys to the mind much of the horror, which a Christian spectator of the *Procession of the Car* cannot but feel.

" A thousand pilgrims strain,
Arm, shoulder, breast, and loins, with might and main,
To drag that sacred wain,
And scarce can draw along the enormous load.
Prone fall the frantic votaries in its road,
And calling on the god,
Their self-devoted bodies there they lay
To pave his chariot way;
On Jugunnat'h they call,
The ponderous car rolls on, and crushes all.
Through blood and bones its dreadful path;
Groans rise unheard; the dying cry,
And death and agony,
Are trodden under foot by yon mad throng,
Who follow close, and thrust the deadly wheels along."

READER,

When you have perused the foregoing statements—statements which rest on the most unquestionable authorities—let your mind seriously revolve the scenes of iniquity, and blood through which you have passed. What an appalling view of paganism do they present! How unutterably painful is the sensation which they excite in the benevolent and feeling heart!

We are accustomed to speak of the heathen, as in a pitiable state, inasmuch, as they are destitute of those spiritual and eternal blessings of Christianity by which we ourselves are made happy—and doubtless, this should ever be the main ground of our compassion towards them—but, perhaps, we do not always sufficiently reflect upon their temporal miseries. Surely no reader of this sketch would hesitate to exert himself, or to subscribe a portion of his property, to put a stop only to the evils connected with the IDOL JUGGERNAUT, considering them merely as temporal evils. And, were a project devised, well adapted to undermine his dominion over the myriads of Hindoos, who are either besotted as his slaves, or wait to perish as his victims, who is there, in whom the pulse of humanity beats, that would not gladly spring forward to assist in carrying that project into effect?—But, ah! in every one of those poor Hindoos, yea, in every perishing Pagan, dwells a never-dying principle—an IMMORTAL SOUL—with sublime capacities adapted to its immortality—which, if not saved *through the Gospel of Jesus Christ*, must suffer unceasing and interminable torment! Is it possible then that any who bear the Christian name and profession, can contemplate this fact, and be languid in the cause of Missions, or deaf to the cries of the heathen who are perishing—finally and eternally perishing—for want of that Gospel which we ourselves possess, and are under an indispensable obligation to send to others?

But amidst the darkness and the horrors of the path we have just trod, we were for a few moments relieved and cheered by the sight of pious Protestant Missionaries, lifting up the voice of joy and salvation in that wilderness of sin, and desolation, and death. Reader, it is on this bright spot of the picture we desire chiefly to fix your attention. It is for the purpose of sending forth throughout the Pagan world, *such* ambassadors of mercy, and peace, and deliverance, that we earnestly solicit your efforts and your gifts. Were we to add a further incitement, it should be to remind you of your Redeemer's parting injunctions;—GO INTO ALL THE WORLD—TEACH ALL NATIONS—PREACH THE GOSPEL TO EVERY CREATURE. These commands can only be obeyed, by personally fulfilling them ourselves, or by contributing in some way or other, according to our means, to enable others to do so. This Paper only calls upon you to make the LESSER SACRIFICE!

Bennett, Printer, Leather Lane, London.

Missionary Sketches, No. XIX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

FRONT VIEW OF UNION CHAPEL, CALCUTTA.

The Chapel, of which the annexed print represents the principal front, is erected in the great and populous city of Calcutta, the capital of Bengal, and the seat of the supreme government of British India, and is considered by some as the metropolis of the East. It is situated in latitude 22° 33′ North, and longitude 88° 28′ East. Until the beginning of the last century, it was an inconsiderable village, called *Govindpour*, but from about that time, and especially from the year 1757, when it was retaken by Lord Clive, it has continued to increase. There were then only about 70 houses in the town belonging to the English; there are now said to be 4,300, and of other nations 74,460, making the total number of habitations nearly 80,000. Various calculations have been made of the number of inhabitants, which cannot be less than half a million; and if the adjacent country within a circuit of 20 miles, which is thickly inhabited, be included, there are probably two millions and a quarter of souls.

This city stands about 100 miles from the sea, on the east side of the western branch of the Ganges, named by Europeans the Hooghly River, but it is esteemed by the natives the true Ganges, and considered by them peculiarly holy. At high water the river is a full mile in breadth; but during the ebb the side opposite to Calcutta exposes a long range of dry sand-banks. The river is navigable up to the city for the largest ships that visit India.

The local situation of Calcutta is not fortunate, and was formerly very unhealthy; but it has been greatly improved of late years. By draining the streets, and filling up the ponds, they have removed a vast surface of stagnant water, the exhalations of which were peculiarly injurious. In the middle of the city a large open place has been left, in which there is a spacious tank, or reservoir, covering upwards of 25 acres of ground. It was dug by order of Government, to provide the inhabitants with water; as in the dry season the water of the Ganges becomes brackish by the influx of the tide, while that in the tank is very sweet and pleasant, in consequence of the numerous springs, which

so well supply it, that it is generally about the same level. Near this tank is an obelisk, erected by Mr. Holwell, one of the few survivors in the tragic scene of the Black Hole.*

From a very small and unpromising beginning, Calcutta is become a large, populous, and in many respects an elegant city. The quarter inhabited by the English is composed entirely of brick buildings, many of which are superb, but which would have a much better effect if the streets were laid out in an orderly manner; but the greater part of the city consists of houses like those of other Indian cities, irregular, and in narrow, confined, crooked streets, interspersed with a great number of ponds or reservoirs, and a considerable number of gardens. Some buildings are formed of brick, others of mud, and a still greater proportion of bamboos and mats, the latter generally thatched.

The mixture of European and Asiatic manners is curious. Coaches, phaetons, single-horse-chaises, with the palankeens and hackeries of the natives, the passing ceremonies of the Hindoos, the different

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* For the information of our younger readers, who perhaps have never met with any account of this dreadful event, we shall subjoin the following brief narrative :—

When Surajah Dowlah, in 1756, reduced Calcutta, the English prisoners, 146 in number, were thrust into the Black Hole Prison, which was only 18 feet square. It was about eight o'clock, in a close sultry night, in Bengal, and when previously exhausted by continual action and fatigue, that these unhappy persons were crammed together in this horrid dungeon, from which the air was in a great measure excluded by dead walls.

In a few minutes they fell into a perspiration, of which no adequate idea can be formed. This soon produced a raging thirst. Various expedients were thought of to give more room and air. Every man was stripped, and every hat put in motion; they several times sat down on their hams; but at each time several of the poor creatures fell, and were instantly suffocated or trod to death.

Before nine o'clock, every man's thirst grew intolerable, and respiration difficult. Efforts were made to force the door, but in vain. Many insults were used to the guards, to provoke them to fire in upon the prisoners, who grew outrageous, and many delirious. "Water! water!" became the general cry. Some water was brought, and given them through the grated window; but these supplies, like sprinkling water on fire, only served to raise and feed the flames. The confusion became general and horrid, and some were trampled to death. This scene of misery proved entertainment to the brutal wretches without, who supplied them with water, that they might have the satisfaction of seeing them fight for it, as they phrased it.

Before eleven o'clock most of the gentlemen were dead, and one third of the whole number. Thirst grew intolerable, but Mr. Holwell kept his mouth moist by sucking the perspiration out of his shirt sleeves, and catching the drops as they fell from his head and face.

By half an hour after eleven, most of the living were in an outrageous delirium. They found that water heightened their uneasiness; and, "Air! air!" was the general cry. Every insult that could be devised against the guard, all the opprobrious names that the Viceroy and his officers could be loaded with, were repeated, to provoke the guard to fire upon them. Every man had eager hopes of receiving the first shot. Then a general prayer to Heaven, to hasten the approach of the flames to the right and left of them, and put a period to their misery. Some expired on others, while a steam arose, as well from the living as the dead, which was intolerably offensive.

About two in the morning, they crowded so much to the windows, that many died standing, unable to fall, by the throng and equal pressure around. About break of day, the Soubah, who had received an account of the havoc death had made among them, sent one of his officers to inquire if the chief survived. Mr. Holwell was shown to him, and near six an order came for their release.

Thus they had remained in this infernal prison from eight at night to six in the morning, (10 hours,) when the poor remains of 146 souls, being only 23, came out alive; but most of them in a high putrid fever. The dead bodies were dragged out of the Hole by the soldiers, and thrown promiscuously into the ditch of an unfinished ravelin, which was afterwards filled with earth.

A handsome obelisk near the spot was erected by Mr. Holwell, one of the few survivors in this tragic scene. It is about 50 feet high, inscribed with the names of the persons who perished on this execrable occasion.

In the year following, after the battle of Plassey, Calcutta was recovered, and the Nabob, Surajah Dowlah, brought to terms; and in 1765 the government of Bengal was assumed by Lord Clive.

appearances of the fakeers, form a sight more novel and extraordinary than any other city in the world can present to a stranger.

The commerce of Calcutta is now very great, and the British merchants are a very numerous and respectable body of men, whose capital, industry, and enterprising spirit have contributed essentially to the prosperity of the city and province. The *Imports* of 1811-12 are said to have amounted to three millions and a half of money; and the *Exports* to nearly six millions.

But it is to the efforts of Christian Missionaries in Calcutta, and especially to those connected with the London Missionary Society, that we would direct the attention of our readers.

Although various societies had, for several years, made some laudable efforts to diffuse the knowledge of the Gospel in various parts of India, yet little appears to have been effected in Calcutta, or its neighbourhood, until the Baptist Missionaries commenced their work of translating and printing the Scriptures in many of the Eastern languages, and preaching the Gospel at Serampore, which is a town about 12 miles north of Calcutta, situated on the river Hooghly, in 1799. In 1804, and subsequent years, the London Missionary Society sent Missionaries to India, who settled at various places—at Madras, Vizagapatam, Travancore, Bellary, Surat, &c. &c. But it was not till the year 1816, that the Rev. Messrs. Townley and Keith were despatched to the metropolis of India, although a Missionary in connexion with our Society (Mr. Forsyth), who resided at Chinsurah, had preached frequently at a chapel in Calcutta.

There have since been engaged in that Mission Messrs. Hampson, Trawin, and Harle, and lately Messrs. Bankhead, Jas. Hill, Micaiah Hill, and J. B. Warden have been added to their number, together with Mr. Gogerly, who superintends the printing establishment. We regret to say that Mr. Hampson, who was a very promising Missionary, has been removed by death, and Mr. Harle has relinquished his connexion with this Society.

The brethren at Calcutta have before them the most extensive fields of labour, and prospects of usefulness. They have not only preached in the English language to Europeans, and that with considerable success, but also to the natives in their own language, in Calcutta, Tally Gunge, Kalee Ghaut, Kidderpore, and other villages, and frequently in the open air, to a larger number of attentive hearers than can usually be collected in the native chapels.

They have also been instrumental, with other ministers and gentlemen, in the formation or support of useful institutions. The Bengal Auxiliary Missionary Society, the School Society, the School-book Society, &c. have been established with great advantage to the Europeans, to the natives, and to the numerous schools existing in the city and country. The London Missionary Society has voted 1000 Rupees (about £125.) towards the support of the School Society, and the same sum for the promotion of the education of females in India, of whom there are thirty millions totally destitute of mental culture.

It is proper here to mention the assiduous labours of our Missionaries at Chinsurah, situated about 22 miles from Calcutta, where Mr. Townley has, on account of his health, lately resided. Mr. May was eminently useful in establishing a great number of native schools, and introducing various improvements, which have obtained the approbation and sanction of the Government, at whose expense they are supported. Mr. Pearson assisted and succeeded Mr. May, and with great success. He has since been joined by Mr. Harle, Mr. Mundy, and Mr. Bankhead. By the last accounts, the number of children in these schools amounted to 2,450, and it is found that the prejudices of their heathen parents have in many instances declined, so that the Christian Scriptures are read and explained. *A Female Native School* has been commenced here, under the care of Mrs. Townley and Mrs. Mundy, and similar attempts have been recently made at several of the Missionary stations in India. It is probable that in the various parts of India there are not fewer than 20,000 heathen children under instruction. To which we must add, that a Missionary College, under the direction of the Bishop of Calcutta, and another under that of the Serampore Missionaries, have recently been established, from both of which the most extensive blessings to India may be expected.

Mr. Townley and Mr. Keith preached for a long time in a large room, called the *Free Masons' Lodge*—a place which had been previously occupied by the Scots' congregation, for whom a handsome church has been built. But this place was far too contracted to accommodate the persons who were inclined to hear Mr. Townley and his colleague, Mr. Keith; and ground was therefore purchased, and a commodious chapel erected, 70 feet by 52, which is so constructed as to admit of galleries, if they shall be found necessary.

The Chapel was opened for public worship on the 18th of April, 1821, when the Rev. J. Lawson, Baptist Mis-

sionary, commenced the service by giving out the hymns; the Rev. E. Carey, of the same denomination, offered up the introductory prayer; and the Rev. H. Townley preached from Zechariah iv. 7. *He shall bring forth the top stone,* &c. The Rev. J. Keith closed the service with prayer. The congregation contributed liberally, and upwards of 1200 Rupees were collected and subscribed towards liquidating the debt upon the chapel. "Thus God (we copy the Fourth Annual Report of the Bengal Auxiliary Missionary Society) has not only allowed the friends of this infant Mission to collect materials, but the house, which it was in their heart to build to the Lord, is now actually finished, and dedicated to his service in this land of idols. A fresh testimony this, that India shall become the garden of the Lord, and an encouraging token of the ultimate success of the everlasting Gospel in this country."

"The Committee have no doubt but their friends will rejoice with them in the exhilarating prospect that the word of the Lord shall sound forth from this our Missionary Zion to regions round about; and that multitudes of the heathen yet unborn shall hear the glorious doctrines of the cross, through the instrumentality of the church planted here, and experience the saving effects, and feel the holy joys, that flow from their sacred influence.

"Only three months elapsed from the time of opening Union Chapel, before the Building Committee were enabled to defray all the charges connected with the erection and furnishing the same. So that this house of prayer is, through the goodness of God, and the kindness of the public, unincumbered with any debt whatever."

The Congregation, since the opening of the Chapel, has increased, and several persons have been added to the church. The conversion of Europeans is of great importance; they not only assist the missionary cause with their substance, but with their prayers and their influence; two of them have become teachers of the heathen, and others distribute tracts, more than 20,000 of which were disposed of in the course of eight months.

We have the pleasure to add, that the Chapel has been regularly conveyed to the London Missionary Society.

The Committee still have in view the erection of a School-room, Vestry, and out-houses to shelter the bearers and horses from the rain and sun.

The *Sabbath School,* which was established at the Lodge, has been removed to the Chapel; and it is hoped that the inconvenience attending the teaching of the children there will soon be removed by the erection of an adjoining school-room.

It is pleasing to observe, that wherever the Gospel is cordially received, a spirit of liberality soon discovers itself. In our various missionary stations this has been manifested; in the South Sea Islands, in the West Indies, in Africa, and in India.

During the past year 853 Sicca Rupees (about £100.) have been contributed by the Calcutta Ladies Branch Society, in aid of Missions to the heathen; 277 by the Chinsurah Branch Society; 47 by his Majesty's 17th Regiment of Foot: the whole sum received by the Bengal Missionary Society amounted to 5,582 Rupees, (about £700.)

The Report of the last year concludes thus:—"The Committee are persuaded that the respectable inhabitants of this large city are determined to show their friends in England, that their attachment to missions is not to be diminished, but increased in the ensuing year; not only by an increase of wealth thrown into the treasury of the Lord, but by an increase of earnest prayer, that Jehovah would crown the labours of the Committee with abundant success, so that the wilderness and the solitary place may be made glad, and the moral desert of India may become fruitful, rejoice, and blossom as the rose."

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Missionary Rooms, No.* 8, *Old Jewry, London.*

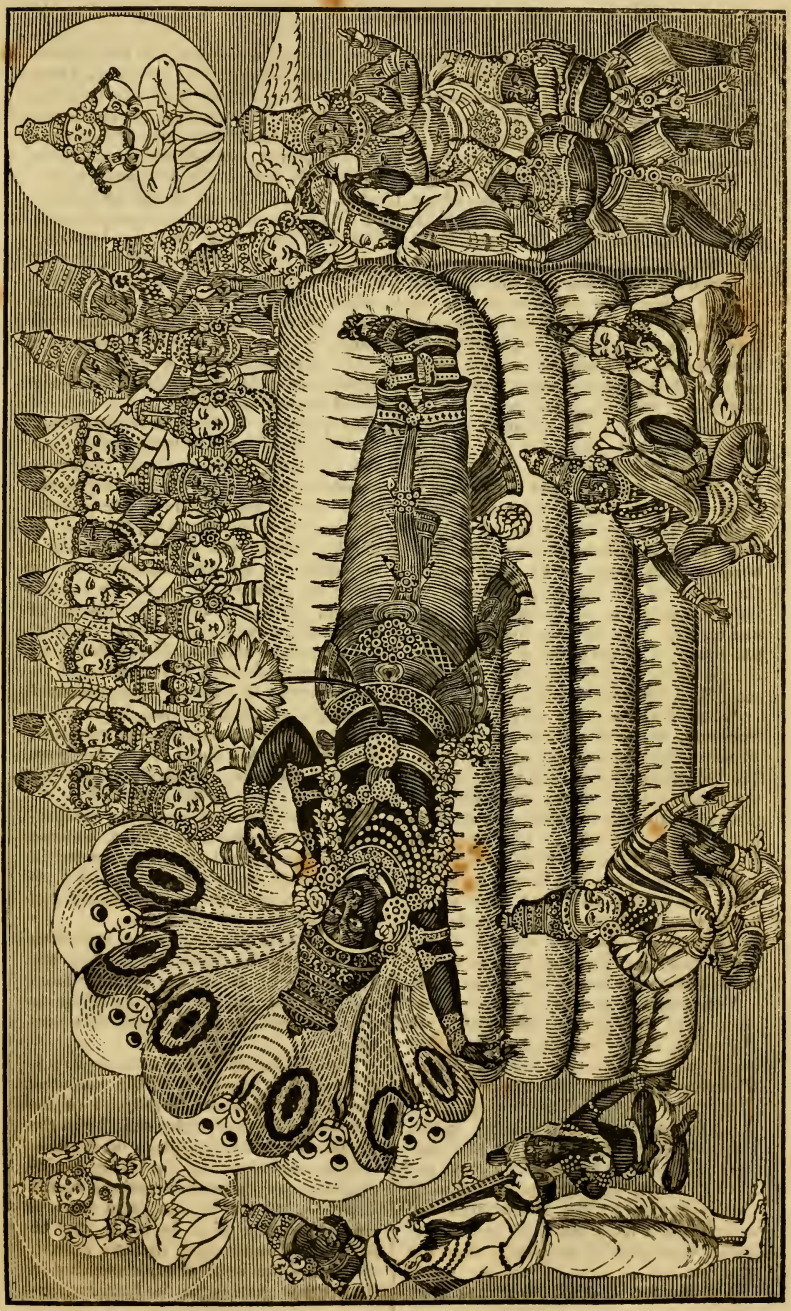
* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of F. Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Castle Street, Oxford Street.——Price 1d. each, or 5s. per 100.

J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



VEESHNOO, or PALPANA SWAMEE, Tutelary Deity of Travancore.

VEESHNOO, OR PALPANA SWAMEE:

TUTELARY DEITY OF TRAVANCORE.

THE annexed print is carefully copied fron a picture painted in India, and sent to the Directors by their Missionaries in Travancore, where the idol which it represents is worshipped as the god to whom they owe their protection.

The learned among the Hindoos suppose there is *One Supreme Being*, whom they call BRAHM, or the GREAT ONE. But the Hindoos never build any temple for him, nor make any image of him, nor pay any sort of worship to him; they consider him to be too great or too spiritual to be the object of human worship, and therefore have chosen such images as their darkness or their passions suggested. This is exactly what St. Paul says of the heathen, Rom. i. 21. that "though they knew God, they did not glorify him as God, neither gave him thanks, but became vain by their own reasonings, and their foolish heart was darkened." They professed to be wise—wise men, or philosophers; but they became such fools as to misrepresent the glory of the incorruptible God by images made like to corruptible man, and to birds, and to four-footed beasts, and creeping things; and of the fancied deities thus represented, they speak of more than 300 millions in number.

When BRAHM, (say they,) the One Supreme, resolved to create, he formed *Veeshnoo*, who lay sleeping on the waters, from whose navel, as in the print, sprung the flower called Lotus; and from that flower sprang the *Brumhu*, the creator. The Lotus, it is said, is to remind the worshippers of the nature of final emancipation; that, as this flower is raised from the muddy soil, and after rising by degrees from immersion in the waters, expands itself above the surface, to the admiration of all, so man is to be emancipated from the chains of human birth.

VEESHNOO is one of the Three most eminent of their gods: VEESHNOO, the *Preserving Power;* BRUMHU, the *Creative Power;* and SEEVA, the *Destructive, Changing*, or *Regenerating Power*. These Three are united in one figure, in a piece of very ancient sculpture, in the Pagoda-Cavern of Elephanta, near Bombay. Veeshnoo is pictured in a great variety of ways, and has no less than a thousand names; his worshippers are distinguished by a mark on their foreheads, consisting of two lines, as in the print annexed.

The Hindoo shasters (or sacred writings) give an account of his ten appearances, or incarnations, which they call *Avaters*, nine of which are said to be past; the tenth is yet to come; and in some pictures of this last *Avater*, he is represented as a Conqueror, leading a white horse with wings. He is drawn in this manner, because they expect him to appear mounted (like the crowned conqueror mentioned in Rev. vi. 2. and xix. 11—16.) on a white horse, with a scymetar blazing like a comet, to mow down all incorrigible offenders who shall then be on earth, and indicating the destruction of all things by fire. These notions were probably borrowed from a copy of the Revelation of St. John, which very early found its way into India.

In pictures of the ten incarnations, the first three are very remarkable, and are evidently derived from traditions handed down from generation to generation. In the first of these, Veeshnoo is represented as issuing from the body of a fish, which, the Hindoos say, is a memorial of his first incarnation, in order to preserve, in an ark, a devout person, with his family, consisting of seven others, and accompanied by pairs of the various animals, from a flood, by which all the wicked were destroyed.

In another picture he is represented as supported on a tortoise, because, in the shape of that creature, he sustained the earth on his back, while the gods churned the sea, and made it cast up the things which it had swallowed.

In a third picture Veeshnoo is represented with the head of a boar, because they believe him to have descended in the form of that animal, to draw up with his tusks the earth, which had been sunk beneath the ocean.

Learned men have given us ingenious explanations of these fables, but the great body of the people consider them as facts, and believe that the globe to this hour rests upon the back of a tortoise.

But it is easy to see that these notions may be traced up to the period of the flood, and that the religion of the Hindoos, like every false religion in the world, is a base corruption of the true religion contained in the Holy Scriptures. Some imperfect notions of the Creation, of the Deluge, and even of the expectation of a Saviour, may be found in almost every nation; indeed, all that there is of truth remaining in the corrupt systems of the heathen, ex-

actly agrees with the sacred Scriptures, and tends to confirm its divine origin.

Veeshnoo had two wives; Lukshmee, the goddess of prosperity, and Suruswutee, the goddess of learning. One of the Hindoo poets, in answer to the question, Why has Veeshnoo assumed a wooden shape? (alluding to the wooden image of Juggernaut) says, "The troubles in his family have turned Veeshnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking; and the other (the goddess of prosperity) never remains in one place; and, to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird." All the Hindoos acknowledge that it is a great misfortune for a man to have two wives, especially if both live in one house.

The following is a description of the heaven of Veeshnoo. It is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels; the pillars, and all the ornaments of the buildings, are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven Rishees, and from thence form a river in this heaven. Here are also fine pools of water, containing blue, red, and white water-lilies. On a seat as glorious as the meridian sun, sitting on water-lilies, is Veeshnoo, and on his right hand the goddess Lukshmee, from whose body the fragrance of the Lotus extends 800 miles. The goddess shines like a continued blaze of lightning. The Devurshies, &c. constantly celebrate their praises, and meditate on their divine forms. The glorified worshippers constantly serve him. The gods are also frequently employed in celebrating the praises of Veeshnoo; and Guroora, the bird-god, is the doorkeeper. The print annexed probably has an allusion to this celestial place.

Who can behold this picture, and read this account, without heart-felt compassion for fellow-creatures so miserably deluded! There are, perhaps, in India alone, one hundred millions of people, bowing down to these "dunghill deities," and praying to gods "who cannot save." And should not these considerations stir us up to constant and fervent prayer that God would send amongst them many Missionaries, who, by his grace, may "turn them from darkness unto light, and from the power of Satan unto God?" that they may no longer serve these lying vanities, but worship God in spirit and truth, and obtain salvation through Jesus Christ.

IMPORTANCE OF NATIVE SCHOOLS FOR FEMALES IN INDIA:

Extracted from a Letter written by a Person in Calcutta to his Friend in England.

"The most effectual method which can be adopted for the conversion of the Hindoos is, no doubt, the establishment of schools. and I heartily rejoice to say, that they are formed in all the environs of Calcutta. The eyes of every denomination of Christians seem turned to this object, and the Bishop * warmly supports the interests of Native Schools. Miss Cooke, who came hither some time since for the purpose of raising Female Schools among the natives, has met with the most astonishing and delightful success. I could weep for joy whilst I communicate to you the intelligence, that she has formed, and that she continues to direct, five Female Schools, containing about a hundred girls. In my estimation, few more promising incidents have occurred in the history of Missions. Oh! that this may be the dawn of a glorious day for the degraded and despised daughters of Hindoostan. It will no doubt excite peculiar interest in the bosom of British ladies; and would to God that it might lead them to fresh exertions in behalf of Institutions like that by which Miss Cooke was sent out."

FIVE PETITIONS FOR MISSIONARY EXERTIONS:

Extracted from the Rev. J. A. James's Sermon, and addressed to those who have never yet subscribed to the Missionary Cause.

The *first* is uttered in the groans of six hundred millions of human beings, who, as they pass before you on their way to eternity, repeat that imploring language, "Come over and help us."

The *second* is from several hundred Missionaries, who, looking around upon the immeasurable scene of their labours, urge the admonition of their Master, "The harvest is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest."

The *third* is from the Directors, "stating, that their expenditure this year has exceeded their receipts *above ten thousand pounds*, and entreating that they may not be forced to slacken their exertions for want of funds to support them, which must inevitably be the case, unless they are encouraged to go forward by increased liberality on the part of their friends."

The *fourth* is from heaven, borne to

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* The late Dr. Middleton.—ED.

us by the spirits of departed Missionaries, who "beseech us to carry on with renewed vigour that cause in which they sacrificed their lives; and the magnitude and importance of which, amidst all their zeal for its interests, they never perfectly knew, till they were surrounded with the scenes of the eternal world."

The *fifth* is from—will you believe it?—from hell. Yes, directed to your hearts in the shriek of despair, comes the solicitation of many a lost soul in prison: "Oh! send a Missionary to my father's house, where I have yet five brethren, that he may testify to them, that they come not into this place of torment." You cannot reply to this, "They have Moses and the prophets, let them hear them."

"What hearts you must possess, if you can be deaf to such pleas, and can turn away such petitions unrelieved."

Recent Intelligence.

We are deeply concerned to report the death of several of our dear Missionaries. Dr. Milne, of Malacca, who has been so usefully employed, in conjunction with Dr. Morrison, in the translation of the Old Testament into the Chinese language, and who superintended the printing of it, departed this life, June 2, 1822, in the thirty-eighth year of his age.

Dr. Milne had recently visited the islands of Sincapore and Penang, with a view to the recovery of his health, but, unhappily, in vain. At the latter place he became worse and worse, and therefore earnestly desired to return to Malacca, to see his children, and settle his affairs. There being no merchant vessel at Penang then ready to sail, the Governor generously sent him home in the Nautilus, a vessel belonging to the Honourable East India Company. He arrived, accompanied by Mr. Beighton, at Malacca, on the 24th of May. The best medical attention proved useless; and after becoming daily weaker and weaker, he expired on Sabbath morning, June the 2d, to commence a heavenly Sabbath, which shall never end. He had expressed his hope in the well-known lines of Dr. Watts—

"If I am found in Jesus' hands,
My soul can ne'er be lost."

Mr. Humphreys and Mr. Huttman are at Malacca (Mr. Collie also has since arrived). It is probable that Dr. Morrison, who was about to take a voyage to England, would hear of Dr. Milne's death, before the time of his intended embarkation, and that he would visit Malacca, stay there for a time, and arrange matters for completing the printing of the Chinese Scriptures, and carrying on other useful publications, and for the proper management of the Anglo-Chinese College and the schools.

In Dr. Milne the Society has lost one of its most efficient Missionaries; and four young children are left without father or mother in a distant land.

Information has also just been received from Madras, that Mr. Nicholson, one of our Missionaries there, and who had begun to be useful in his work, died lately, after a very short illness.

Mrs. Collie also, the wife of Mr. Collie, died at Madras, on the 24th of May, after an illness of fourteen days. She, with Mr. Collie, were on their way to Malacca, where he has since arrived, but deprived of his dear partner.

May we not exclaim, with the Psalmist, "*Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.*"

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chroniole of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Missionary Rooms, No. 8, Old Jewry, London.*

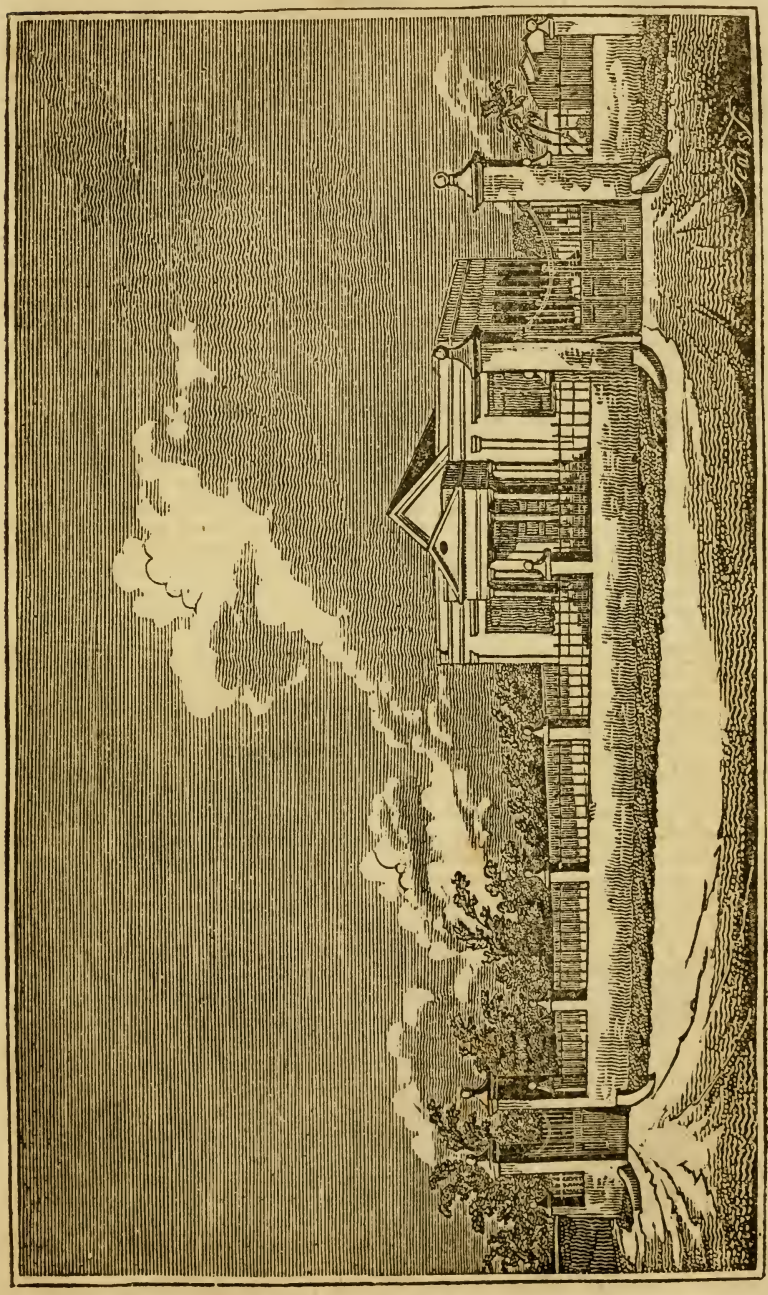
* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of F. Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Castle Street, Oxford Street.—— Price 1d. each, or 5s. per 100.

J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XXI.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



PERSEWAUKUM CHAPEL, near Madras.

PERSEWAUKUM CHAPEL.

This Chapel, a perspective view of which is annexed, was erected in the year 1819, at Persewaukum, in Vepery, near Madras. Mr. Knill, who was one of the Missionaries at Madras, but removed to Travancore on account of his health, laid the foundation of it, on his return to Madras, in his way home to England, it being judged necessary, for the preservation of his life, that he should remove to a colder climate.

On laying the foundation, the following lines were written on parchment, and sealed up in a glass bottle, which was deposited by Rev. Richard Knill in the foundation.

"On Saturday, the 12th of June, 1819, the Rev. Richard Knill, of the London Missionary Society, laid the foundation stone of the place of worship called the Persewaukum Missionary Chapel; and, in company with several Missionaries of different denominations, dedicated it by solemn prayer to the worship of the Father, and of the Son, and of the Holy Ghost.

W. C. Loveless.	J. Taylor.
John Hands.	T. Griffiths.
C. Traveller.	R. Fleming.
C. T. Rhenius.	R. Knill."
D. Schmid.	

The Chapel was opened for divine worship on the 26th of December following. On that occasion a more than ordinary interest was excited among the different classes, which was evinced by the attendance of a crowded audience long before the commencement of the service, which was divided between he brethren, Loveless, Hands, (of Bellary,) Rhenius, (of the Church Missionary Society,) Lynch, (of the Wesleyan Society,) and Traveller.

Mr. Nicholson preached on 1 Kings ix. 3. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." The sermon was appropriate and judicious, and calculated to produce the most useful impressions. A collection was made after the service towards the expense of the building, which amounted to upwards of £60; and very liberal subscriptions were made towards the liquidation of the debt which has been incurred by the erection, amounting to 3000 Pagodas, or about £1200 sterling. The sum subscribed in the course of three months amounted to about 1200 Pagodas; and an opulent Catholic gentleman offered to lend the brethren that sum, without interest, that the building might not be retarded. The debt remaining, some months ago, was about £300, for the liquidation of which is appropriated the produce of a monthly subscription, and a quarterly collection.

The preaching of the Gospel has been regularly continued in this Chapel ever since, with encouraging success.

The prayers of the Established Church of England are constantly used in the public worship in this chapel.

The last accounts received from Madras state, that the congregation on the Sabbath evening is large, and that in the morning evidently on the increase.

In a report made by the Committee of the *Madras Auxiliary Society* in May last, they "beg leave to direct the attention of the meeting to Persewaukum, a spot rapidly increasing in importance, and for missionary objects thought to be most eligibly situated, and inferior to none within this Presidency. The attention to English preaching has never yet suffered a depression, and of late appears to have increased in the evening. The morning congregation, though it bear not a proportion to the evening's attendance, maintains its standing, and is evidently somewhat improved. Here the Lord has his witnesses; the Gospel, in its power and efficacy, has been felt, and several added

to the church, of such as have given some good and satisfactory evidence of hearts regenerated by divine influence, and souls bent upon honouring the Redeemer.

"Since our last Anniversary a Sabbath school has been commenced, which promises its fruit in due season. The number of boys and girls is 51; and the Committee are sure that mutual satisfaction will be realized, in the assurance they make to the congregation of the steady deportment of the teachers, and their ardent disposition to be the instruments of advancing the Saviour's kingdom. A meeting for prayer is also established on the Saturday evenings, when a select few may be found pouring forth their hearts to Him who hears the cry of his people, and who blesses them in the observance of his will. Whilst it must have afforded joy to the devout mind that a prospect of continued usefulness appears opening among those who understand the English language, that joy must be augmented, on being informed that a wider range of active exertion is occupied for the benefit of the thousands who have 'gods many and lords many,' but are destitute of the knowledge of the true God, and without hope in the world. With the natives an entrance has been obtained. Would that your Committee could boast of a great triumph; but 'the day of small things' should not be despised. To remove prejudice is no small difficulty, where persons are linked to them from their childhood. Still this has been attempted, and a partial victory obtained.

"The Tamul congregation at Persewaukum still keeps together, but the numbers attending have hitherto discouraged labours among them. To sow in hope is the motto both to diligence and perseverance; and the promise of a shower, while it cools the ardour of intemperate zeal, inspires the confidence, that in due season there shall be an ingathering of precious fruit to Him who shall 'see his seed, and prolong his days.'

"The services on Sabbath days are conducted alternately by Mr. Nicholson and Mr. Traveller, and the Thursday evening lecture by John Appavoo, the Native Missionary Catechist.

"The number of boys in the Tamul schools (at this Chapel and in the other in Black Town, &c.) is 538; and of this number 137 learn the Scripture, some Dr. Watts's Catechism, and others are furnished with lessons from small religious treatises, circulated by the National School Book Society, and since translated into Tamul by the Vepery Missionaries. The number of Christian Schoolmasters is two; of the Heathen, fifteen."

Thus another temple for the living God is erected in that land of idols—of pagan darkness and moral death—where the name of Jehovah will be recorded—the person of Jesus, as the Saviour, exhibited—and the promised influences of the Spirit devoutly and earnestly sought. Christian Reader—whenever you look at this Sketch—whenever you bend the suppliant knee at the throne of grace—cry earnestly, "Arise, O Lord, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy!" Then this Chapel will indeed be none other than "the house of God—the gate of heaven."

To possess the means of contributing, in any degree, towards the termination of the reign of ignorance, and the improvement and salvation of those who never heard of the God who gave them being, or of that Redeemer whose love brought him from the glory of his Father, to suffer, and bleed, and agonize, and die for man, is indeed a great privilege; and it is pleasing to see persons of various circumstances in life impressed with the importance of Missionary claims, and to witness various classes casting in their offerings to the sacred treasury:—this is as it was in the primitive age—this is as it ought to be; for it is not so much by large benefactions, as by the aggregate of small contributions, that the funds of this great cause must be supplied. When the Tabernacle was to be erected, all hands, all hearts were engaged; those that had gold brought gold; those that dealt in silver brought silver; those that dealt in brass brought brass; and the women did spin with their hands, and brought that which they had spun, both of blue, and purple, and scarlet, and fine twined linen. When the Lord was about to build up Zion, and appear in his glory, after the emancipated tribes of Judah had returned to their own land, "they

all came and *did work* in the house of the Lord their God." And when the walls of Jerusalem, which had been broken down, and the gates thereof consumed with fire, were to be rebuilt, "*all* the men of Judah came, and built in the wall, until the *whole* was builded, and there was no breach left therein." Thus when we see little children, young men, pious females, persons of opulence and influence, mingling their offerings and their services in this important work, we cannot but hope that the time is approaching, when the Lord Jesus Christ shall go forth in the ministry of the word, and power of the Spirit, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The object is glorious—the work is great—the means are ours. We have only just made a beginning; we look to you, the friends of missions, for your co-operation; above all, we look to the great "*promise of the Father,*" the Eternal Spirit, who worketh all in all, to furnish the means to accomplish the work; and when he works, who shall hinder? When the Spirit of God is poured out upon ministers, churches, the world—"for brass God will bring gold, for iron he will bring silver, and for wood brass, and for stones iron. Then all the flocks of Kedar shall be gathered together—the rams of Nebaioth shall minister to the cause—the glory of Lebanon shall come, to beautify the sanctuary of God." Surely that money which you can spare, and those little earnings and savings which are often squandered away in frivolity and sin, cannot be more honourably employed than in sending the Gospel to the heathen—to reform the vicious—to reclaim the wandering—to soften the barbarous—to sanctify the polluted—and deliver those that are drawn unto death.

The rising generation forms the future hope of the Society; and to the British youth, who are exerting themselves in various ways, the Directors look with confidence; and when they consider what exertions some parents are making to impress the minds of their children with a sense of their obligation to contribute to the evangelization of the world—and when they observe the children, as soon as they can think, and speak, and act, pleading, and acting, and giving for this great work—they dare not, they will not, they cannot doubt that their expectations will fail.

VARIOUS INSTANCES OF ACTIVE ZEAL.

A person who lives in a village near London has entered his children as subscribers to the Society *from their birth.*

Another person and his wife, who have a numerous family, subscribe, not only themselves, but all their children, to the Missionary Society. The plan which they adopt is, to enter the childrens' names in the Collector's book, and the register of baptisms, simultaneously; and as they grow up, the parents do not fail to remind the children not only of their baptismal vow, but also of their obligation to support the Missionary Cause.

A plain countryman, who with his family had contributed to the good work for several years, wished to augment his subscriptions, and said he could not spare much more money, but he had a large orchard of apple trees, and the Society should have the best he had, which should be called *the Missionary Apple Tree,* the fruit of which should be forbidden to all but the Society, for whose funds sales should be made, and amount of proceeds handed to the Treasurer.

In Anglesea, North Wales, a youth devotes the yearly produce of a sheep, which he designates "*the Missionary Ewe:*" the lamb and wool sold last year for 9s. 2d.

In Denbighshire a poor boy takes a pleasure in rearing for the Society a brood of chickens, and gives to the Treasurer an account of sales. Indeed, numerous instances of missionary ardour have occurred among the poor Welsh, who, although they cannot furnish the cause with gold and silver, and brass, and blue, and purple, and scarlet, and fine linen, make *freewill* offerings of goats' hair, and rams' skins, from the Cambrian mountains.

RECENT INTELLIGENCE.

The Mission at Madras has recently been strengthened by the addition of Mr. Crisp; but we are deeply concerned to state, that Mr. Nicholson has lately been removed by death, after an illness (the spasmodic cholera) of a few hours. His death is deeply lamented by all who knew his worth. Mr. Massie, who was educated at Gosport, has just sailed for Madras, to supply his place; and Mr. Crow for Quilon.

These Papers may be had of F. Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Castle Street, Oxford Street.——Price 1d. each, or 5s. per 100.

J. Dennett, Printer, Leather Lane, London.

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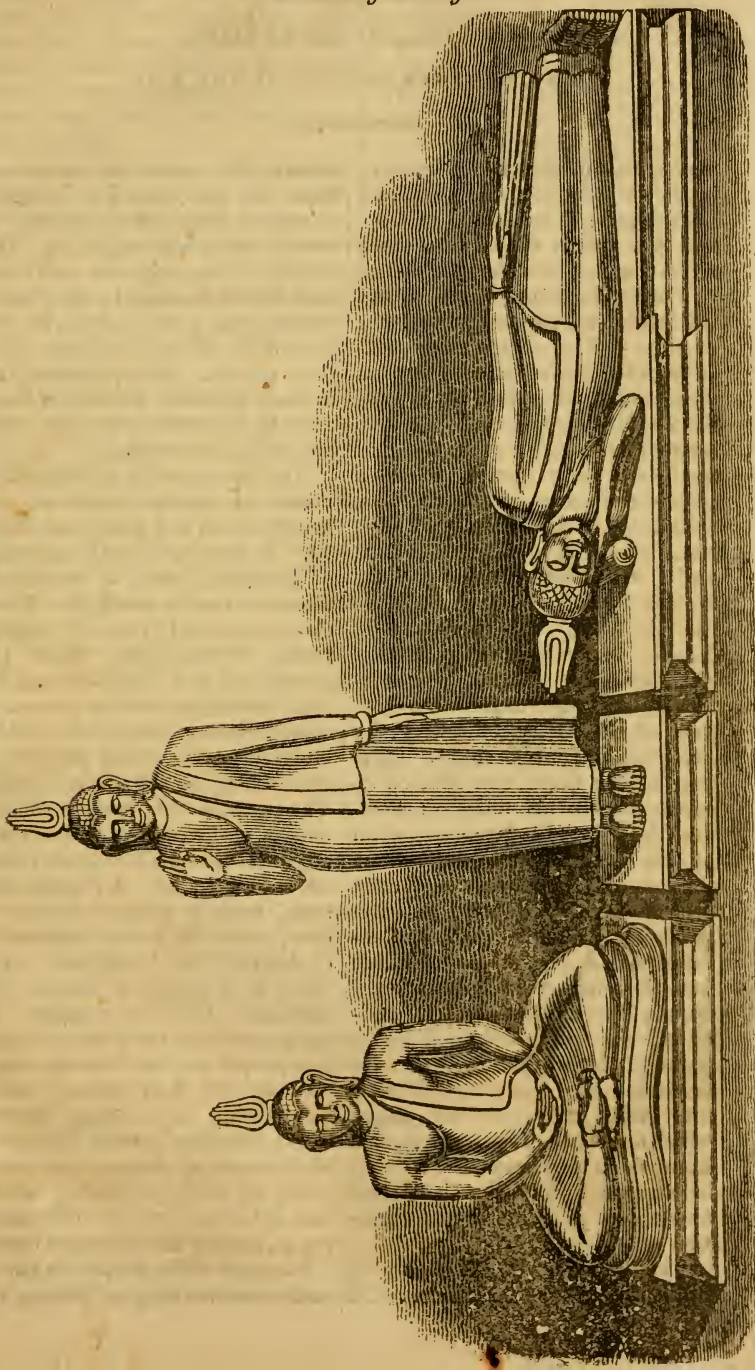
JULY, 1823.

Missionary Sketches, No. XXII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



REPRESENTATIONS OF BOODHOO.

BOODHOO,

THE PRINCIPAL IDOL

WORSHIPPED IN

THE ISLAND OF CEYLON,

AND IN OTHER REGIONS OF THE EAST.

The annexed print is a representation of Boodhoo, the chief idol worshipped in the island of Ceylon, &c. and is copied from three metal images, brought from thence by Lady Johnston, who kindly lent them to us for the present purpose. The person represented is called Boodhoo, or *Goutama Boodhoo,* for it is said there have been several persons of the same name, in successive ages, and that another is yet to come. Boodhoo is said to have many other names, amounting in the whole to 12,000, some of which signify "the Ruler," "the Sole Ruler," "the Helper," "the Guide," "the Skilful Man," "the King of Kings," and "the God of Gods." But this *divine being* is nevertheless said to have *died* in the 85th year of his age, after having, by his preaching, reformed a great part of the world, and effected its conversion to his religion; however, he promised to appear again at the close of 5000 years. The funeral of Boodhoo was most magnificent. His body was deposited in a coffin of gold, and covered with a pile of sandal wood, 180 feet high. The fire spared certain bones, which it is pretended are still preserved in different parts of the world; the rest were converted into pearls, and his flesh into grains of gold. His death, which forms one of the great epochs from which the Singalhese reckon, is supposed to have happened about 600 years before the Christian era.

The religion of Boodhoo is firmly established in Ceylon. In *Kandy* (the capital of the island) there are two principal colleges, to one of which all the priests, in number 4000 or more, belong. The priests of the superior order are very highly honoured; they never worship the gods, but invite the gods to be of their audience when they preach. No one should sit in their presence, not even a king, and, like Boodhoo himself, they are entitled to worship.

For the worship of Boodhoo, numerous temples, which are generally small and plain, are erected. In each of these is an image of Boodhoo, which is sometimes fifteen or twenty feet high. He is also represented by smaller images, sitting cross-legged, after the manner of the Asiatics; and by others standing, as if in the act of communicating instruction; and by others in a recumbent posture, as represented in the annexed print. The temples also contain smaller images of the idol, molten or carved, with celestial attendants, painted on the walls. A frightful demon, usually painted black or blue, armed with some instrument of destruction, is stationed at the door, as a guard of honour and defence. In these temples, or more usually at the doors of them, the people present their offerings, on any day they please, either at morning or evening service. Their offerings consist chiefly of sweet-smelling flowers, but sometimes of food, or money, which are delivered to the officiating priest, and by him arranged before the image; while the people kneel, and either worship in silence, or,

which is considered more devout, repeat after the priest such sentences as these—"I worship Boodhoo, and acknowledge him to be all-wise," &c.—"I do not deprive any animal of life"—"I do not steal," &c.—language much resembling that of the Pharisee, in the parable.

Thus these poor besotted heathen pay divine honours to one whom they confess was a *man*, who has been dead many hundreds of years; and who, according to their own account, was *annihilated*, which they deem the highest honour that can be conferred even on the most pious.

The religion of Boodhoo is not confined to the island of Ceylon—its spread is immense. With certain modifications, it seems to be the chief religion of Tartary, of China, and probably of Ava and Siam. There is also some reason to think that similar worship formerly existed on the continent of India.

But the worship of the inhabitants of Ceylon is not directed to Boodhoo alone; they have "gods many, and lords many." Among these are *Visnu*, *Nata*, *Samea*, and *Patinè*. This worship is distinguished from *Boodhooism*, by the name of *Kappooism*, or the worship of demons (devils), for it may be truly said of the modern heathen, as St. Paul said of the ancient Gentiles—"the things which they sacrifice, they sacrifice to devils, and not to God;" and there is much reason to conclude that the superstitious fear and worship of evil spirits, is, in fact the universal *religion of nature*. Such worship prevails at this day, in most of the heathen countries with which we are acquainted, and in some of them the sovereignty of the malignant spirit, (whose scriptural name is the Devil,) is publicly professed. Thus in Ceylon the worship of Demons is openly avowed; the visible kingdom of Satan is erected; and he is worshipped, in numerous temples, under various forms, with a multitude of ceremonies; and an order of priests is established, termed *Kappooas*, who possess great influence over the lower classes of the people. These men pretend to the study of astrology, and must be applied to on all important occasions; they *must* be present at the birth of a child; a journey cannot be undertaken, a bargain made, or a marriage solemnized, with safety or success, unless they are consulted.

These men deal largely in *charms*, which they sell to the deluded people, and possessing which they will boldly face any kind of danger.

But the most valuable and powerful charm possessed by the Singalhese is the DALADA—a TOOTH OF BOODHOO—which is deemed the palladium of the country. Dr. Davy, who has lately published "An Account of the Interior of Ceylon," was permitted to see this precious relic, which is preciously enshrined; it was wrapped in pure sheet-gold, placed in a case of gold, covered with emeralds, diamonds, and rubies; this was enclosed in a larger case of gold; that in a third, wrapped in muslin; and then in a fourth, &c. &c. When this relic was taken, the effect of its capture was astonishing! "Now," said the people, "the English are indeed masters of the country, for they who possess this relic have a right to govern four kingdoms; this, for 2,000 years, is the first time the relic was ever taken from us."

To a numerous people, thus devoted to wretched superstitions and abominable idolatries, the eyes of British Christians were naturally directed, especially since the island became subject to the

crown of these realms. In the year 1805, four Missionaries were sent by the London Missionary Society to labour in this island. Several other Societies have likewise sent Missionaries to Ceylon, whose labours have already been productive of great spiritual advantages, which we trust will be increased still more and more.

The numerous inhabitants of Ceylon, said to amount to a million and a half, are in a pitiable state. They may be said to be without Christ, without hope, and without God in the world. May their wretched superstitions soon yield to the light and power of the Gospel, and the whole island be added to the kingdom of Christ.

Destruction of Idols.

While we lament the continuance of idolatry in many of the most populous regions of the earth, we cannot but rejoice in various recent instances of their renunciation. It is well known that in all the Georgian and Society Islands, the idols were, a few years ago, utterly abolished, and those which had long been kept as sacred in the house of king Pomare, at Otaheite, were given up to the Missionaries, either to be destroyed, or, if they preferred it, to be sent to England, that the people of *Britane* might see to what foolish gods they had been attached. These idols are now exhibited to the friends of the Society in their Missionary Museum. A similar demolition of idols has more recently taken place in several other islands of the South Seas, particularly in *Rurutu*, and a number of them were sent off in a boat to Raiatea, from whence our Missionaries have lately sent them to England, where they arrived a few weeks ago in the ship Westmorland. They will probably soon be placed in our Museum.

By a letter lately received from Mr. Tyerman and Mr. Bennet, the Society's Deputation to the South Seas, we are informed of a similar event in one of the Sandwich Islands, to which the providence of God, in a peculiar and unexpected manner, directed their way.

After having been there a short time, the king of Atooi, who is favourable to the introduction of Christianity, made a tour of the island of Owhyhee, accompanied by a Native Teacher, a Taheitan, who came with the Deputation from Huaheine. In the course of this journey they discovered, at one place, 104 idols, which had been hidden in caves in the year 1819, at the time when idolatry was *generally* abolished by the natives, in consequence of the intelligence they had received from Otaheite concerning the destruction of the idols there; but some of the people of Owhyhee, who did not, at the time, concur in the measure, secreted these. They were, however, now brought forth by order of the king, and all burned together.

These are pleasing events. We see in them the triumph of the Gospel over the kingdom of darkness, and we are encouraged to proceed in the good work of evangelizing the poor deluded votaries of superstition, praying and hoping for the promised period, when "the idols shall be utterly abolished."

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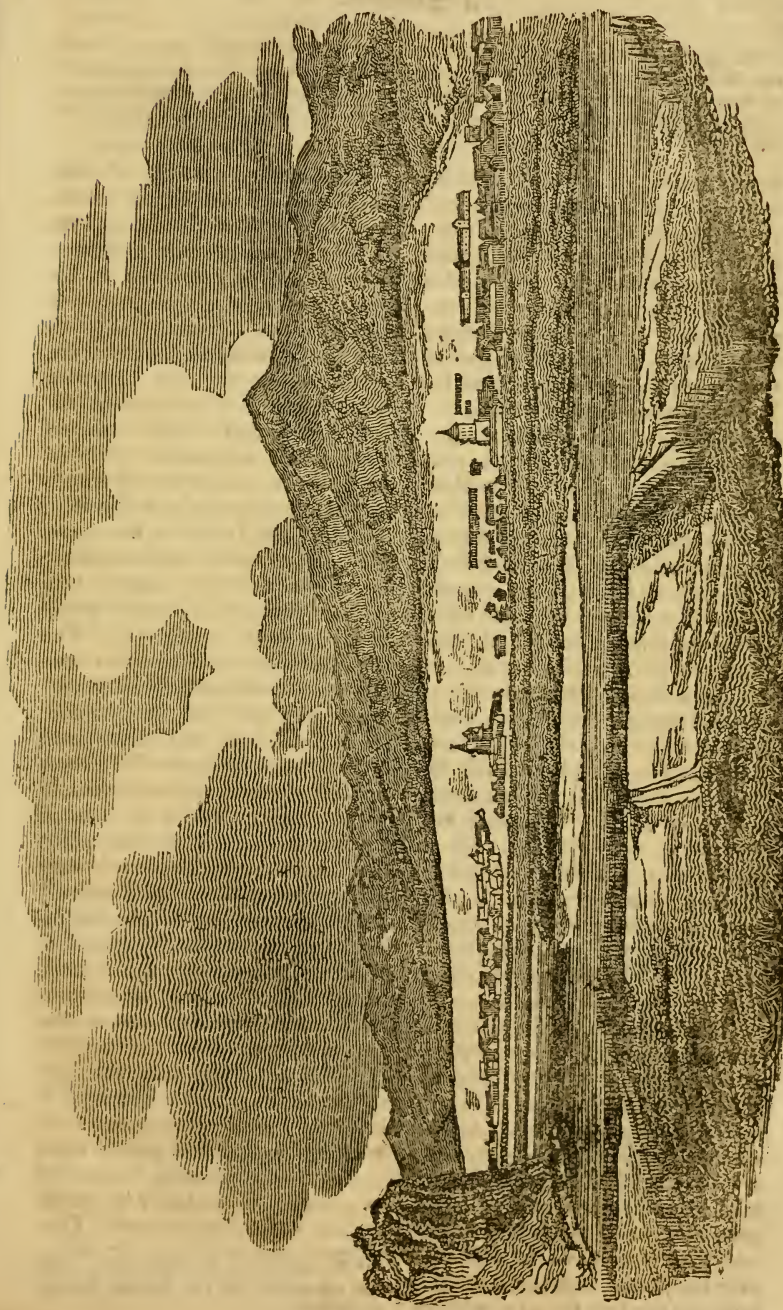
J. Dennett, Printer, Leather Lane, London.

OCTOBER, 1823.

Missionary Sketches, No. XXIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



VIEW OF SELINGINSK, A STATION OF THE SOCIETY, IN SIBERIA.

SELINGINSK,

A STATION OF THE SOCIETY,

In Siberia.

The seat of the Siberian Mission was originally fixed at Irkutsk. Here the brethren, Messrs. Stallybrass and Rahmn, arrived in 1818. In 1819 Mr. Rahmn removed to Sarepta, to labour among the Calmucs, and Mr. Stallybrass, as a preferable station, to Selinginsk, where, in the following year, he was joined by Messrs. Swan and Yuille.

SELINGINSK, a view of which, drawn by the Missionaries, is here presented, is a small town, situated in North Latitude 51° 6′, and East longitude 106° 19′, under the government of IRKUTSK, at the conflux of the rivers *Selenga* and *Chilok*, about 160 miles to the South East of the city of Irkutsk, where our Missionaries resided for a time; and from whence they removed to their present station, as better adapted to their purpose. The Selinginsk *Buriats* (for so the inhabitants are called) are computed to be in number from 10,000 to 12,000. They are said to be more learned than the other tribes of that nation; and from them the Missionaries are able to acquire a more correct knowledge of the language than they could have done at Irkutsk. The town is situated in the centre of all the Buriats, having on the north the numerous tribe of *Chorinsk* Buriats, computed at 30,000, and on the South the *Mongols of Chinese Tartary*, among whom, though personal access be not at present practicable, yet it is hoped the brethren will be able gradually to circulate the Holy Scriptures.

The Buriats have no particular form of government among themselves, except that every tribe has its chief, called the *Taischi*, whose power is extremely limited, and who possesses influence only as he is beloved. The *Dzaisangs* are a kind of nobility, consisting of the most opulent of the family-heads, who exercise a powerful influence over the people in general. Of this rank are the two Buriats, who for a time resided at St. Petersburg, and assisted in the translation of the New Testament into the Mongolian language. Of these Buriats, one has returned to his own country, and the other is since deceased. The several tribes have their temples, which are called *Koomirnas;* the Chorinsk Buriats being distinguished for their riches, have theirs built of stone, all the rest are of wood. In the Koomirnas their sacred books are preserved, some of which were brought from Thibet a few years since, having been purchased there for the sum of 20,000 *rubles*. One of their Koomirnas stands about 20 miles from Selinginsk. The Missionaries have visited this temple, witnessed the mode of worship, conversed with the Chambâ, or High Priest, and distributed copies of the Gospels of Matthew and John,* and religious tracts, in the Mongolian language, among the worshippers. At this place the brethren experienced a very kind reception from the Taischi.

The descendants of the old inhabitants of Siberia are generally idolaters, and worship *Dalai Lama* (or the Grand Lama), an unlimited Monarch, who resides at *Patoli*, a vast palace on the banks of the *Burrampooter*, near the town of *Lassa*, in Thibet, but who is believed by his worshippers to be animated by a divine spirit; some among them regarding him as the vicegerent of the Deity on earth; others, as the Deity himself. They

* Translated at St. Petersburg, with the assistance of the Buriats beforementioned.

pretend that death, in him, is only a transmigration of the spirit into another body, and the ordinary Lamas, or priests, pretend to detect the spirit which has so transmigrated, in the body of some young child, who from that time becomes the Grand Lama.

Some idea of their deplorable ignorance may be formed from the following passage, translated from one of their religious books, preserved in their temples.

"Three gods created the world. One made all the earth and stone; another all water, and the third, of these elements, formed the universe."

"We saw," say our Missionaries, "one of their idols; it was made of brass, with small blue beads as ornaments. It was about three inches in height, and represented their principal god *Jagjamooni*, sitting cross-legged, with four arms; two of which were clasped in his lap, and the two others lifted up. Upon his head was a cap of a curious shape. The inside of the image was filled with flour and water, said to be mixed and put in by Dalai Lama's own hands, by which act it was in a peculiar manner consecrated."

This worthless little image is considered by the people as equal in value to two horses. They also showed the Missionaries several bones of calves, which had been sacrificed to their gods, and upon which were written prayers in the Mongolian and Thibetan languages. They were told that these were prayers for the dead; such prayers, together with other religious ceremonies performed at the burial of a Taischi, or other rich Buriat, are purchased by a third part of his cattle; such a burial lately cost as much as £10,000. sterling!

Our Missionaries have visited several of their temples, in one of which was an image of their god *Dogshūr;* it was an ugly figure, about half a yard high, with the head of an ox, and red staring eyes. Three Lamas were attending it, with pieces of black cloth tied over their mouths and noses, lest, on coming near the image, they should breathe upon it. The priests then carried the image on a table, along a row of worshippers, who were prostrate on the ground, and who were forbidden to look up at the time; but the table was made gently to touch the head of each worshipper, as it was carried along; but not one of them saw the mysterious thing which touched them. This ceremony, which is reckoned very important, is never performed more than once a-year.

Their notions of God are various, absurd, and contradictory. One Lama told them that a man's *shadow* is God, who goes with him every where, and is always present, but only visible when the sun shines.

Another Lama told them, that "Every person may be made a god; that when a good man dies he becomes a god, and this he gave as a reason that there are such multitudes of them."

When the brethren asked what became of bad men, and whether they are made gods also? he replied, No—they become brutes. Their souls go into a sheep, a goat, a bird, or some other animal. If a man has been very wicked, his soul perhaps goes into a cow, and when she has a calf, it is taken away from her and killed, which of course makes him suffer greatly. Another wicked man goes into a horse, and the horse is made a lazy one, that he may get the more beating, and so his punishment be the greater.

Such are the poor, ignorant, idolatrous people, amongst whom

our brethren are called to labour. Their whole system is a delusion. They believe a lie; they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indulgences are confined to the short time they spend at their temples, and when they return home, it is to commit all uncleanness with greediness.—Their religious services are unmeaning forms, and they hesitate not to confess them to be irksome and disagreeable; but think their performance of them, on this very account, so much the more meritorious.

The Missionaries find it very difficult to get them to listen to the Gospel. They are like the Pharisees of old, "trusting in themselves that they are righteous," and are unwilling to be disturbed. But the brethren patiently continue in well doing. They are diligently employed in the study of the language, continually keeping in view the great work of a complete version of the Scriptures therein. A translation of the Book of Genesis has been commenced by Mr. Stallybrass. The brethren visit the various tribes in the neighbourhood; disperse copies of the Gospels of Matthew and John, and tracts; and converse with the people and priests. Thus they are diligently occupied in endeavouring to break up the fallow ground and to scatter the good seed of the Word, trusting that it will take deep root, and in due season spring up, and bring forth fruit, in some places *thirty*, in others *sixty*, and in others a *hundred* fold. They may be called, however, like the husbandman, who "waits for the early and latter rain," to exercise "long patience," until the influences of the Holy Spirit descend to render fruitful this moral waste, and to convert it into a "garden of the Lord."

For this desired result of their labours, the brethren fervently implore the descent of those heavenly and efficacious influences, sensible that without them they will but exert themselves in vain, and "spend their strength for nought." They also earnestly request the prayers of their friends in Britain. To all who read the intelligence sent home by them, they say, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

READER, deny not this request of the brethren, labouring in this remote region, ardently longing, as they do,

To plant successfully sweet Sharon's rose
On icy plains amidst Siberian snows.

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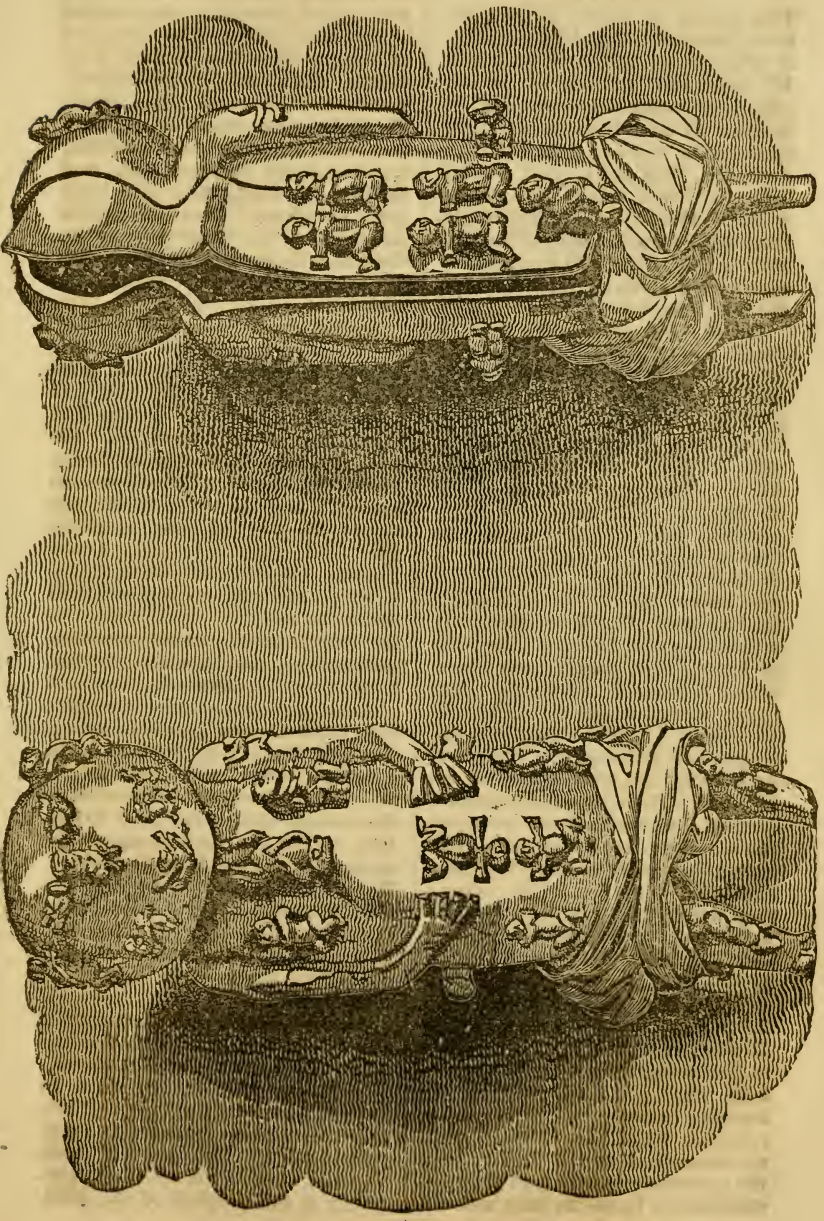
J. Dennett, Printer, Leather Lane, London.

Missionary Sketches, No. XXIV.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATIONS OF TAAROA UPOO VAHU,

AN IDOL FORMERLY WORSHIPPED IN THE ISLAND OF RURUTU.



BACK OF THE IDOL.

FRONT OF THE IDOL.

DIMENSIONS OF THE IDOL.—Height 3 feet 10 inches; across the head 1 foot 2 inches; width across the chest (including the arms) 1 foot 3 inches.

ACCOUNT

OF THE

INTRODUCTION OF CHRISTIANITY INTO RURUTU,

The Island where the Idol represented in the annexed Print was formerly worshipped.

RURUTU.

THE island, so called by the natives, but by geographers *Oheteroa*, is situated in 22° 27′ S. Lat. and W. Long. 150° 47′, and about 350 miles South East from Otaheite. It is about 13 miles in circuit, and resembles the Society Islands in appearance, the skirts and vallies being luxuriant, but the hills nearly bare. The customs of the people generally resemble those of the Tahitians, but it is said that human sacrifices, and the murder of infants, did not prevail there.

On the 8th of March, 1821, a double canoe, with a sail, appeared off the island of Raiatea (where our Missionaries, Messrs. Threlkeld and Williams, resided,) in which were about twenty persons, with a chief, whose name was AUURA. They were from the island of Rurutu, and had been three weeks at sea, a great part of that time without food, and obliged to drink the sea water. Having met with bad weather, they had put into the island of *Moupiti* (or Moupihi), where they first heard of the name of Jesus. They immediately determined to proceed to Raiatea, where they understood there were preachers of Jesus. At the time they appeared off Raiatea, the wind was boisterous, and blowing out of the harbour. The strangers, however, seemed determined to proceed, though at the hazard of their lives, by getting upon the reef. The Missionaries, with the chiefs, seeing their danger, sent out boats for their assistance, and piloted them in safety into another harbour, to the south of the missionary settlement.

When they had recovered from the hardships of the voyage, the Missionaries paid much attention to their instruction. Auura and his wife were peculiarly diligent in learning to read, and in acquiring religious knowledge. They were all astonished at the difference of the customs prevailing at Raiatea, particularly in seeing men and women eating together, which had never been allowed in the heathen islands; they were also surprised to find that the Arreoy Society, their dances, and all their lascivious exhibitions, had been done away. They were also much struck when they saw the people worshipping the only living and true God, and not the ugly idols they had been used to adore. They were soon convinced of the superiority of the Christian System, and were very desirous of becoming acquainted with it.

Auura appeared to be aware of the value of knowledge, and frequently asked such judicious questions on the subjects he heard, as surprised not only the people but the Missionaries themselves. He soon manifested an anxious desire to return to his own island, and to carry to his poor countrymen the knowledge he had obtained of the true God, and of his Son Jesus Christ. These desires were quickened by a fear of the depopulation of the island, in consequence of the evil practices which prevailed among them, and by which they had been miserably reduced.

An opportunity soon occurred for the gratification of Auura's desires. The brig Hope, Capt. Grimes, from London, touched at Raiatea on the 3d of July; and when informed of the earnest wish of the chief to return to Rurutu, he very cheerfully agreed to take and land them there. The chief was highly delighted with this information, yet felt unwilling to return to the land of darkness, unless some Christian teacher would accompany him to instruct his people.

On this occasion the Missionaries called together the deacons of the church; informed them of the circumstance; and desired them to inquire who would volunteer their services to go as teachers to these poor people. Two persons came forward, and in the spirit and language of the prophet of old, said,

"Here are we, send us." The persons who thus offered their help were, in the judgment of the Missionaries, the most proper that could have been chosen for the purpose. One of these, named *Mahamene*, was one of the deacons of the church at Raiatea. He had a wife, but no children. The other was a steady man, named *Puna*, who had a wife and two children.

Part of the night previous to their departure was spent in providing for them, as well as the friends were able, such articles as would be necessary and useful. Every member of the church brought something—one a roll of cloth, another a knife, another a razor, others a few nails, &c. &c. They gave them also a few copies of the Gospel of St. Matthew in the Taheitan language, and such elementary books as they could spare.

It was thought necessary that a boat belonging to Raiatea should proceed with the brig to Rurutu, and return with information as to the events which might take place. Several persons were selected as the crew of this boat; and at a very short notice, prepared for the voyage. This boat was to be taken in tow by the brig.

After affectionately committing the Chief, his people, the teachers, and crew, in the presence of the congregation, to the care of the Almighty, the brig got under weigh on the 5th of July.

On the 9th of August, little more than a month from the departure of the brig, with the boat which was to return, in tow, the brethren had the pleasure of perceiving the boat approaching the shore, with the crew who had been appointed to bring her back. But besides the crew, there was on board a number of their discarded idols, among which was a very large one, called *Taaroa Upoo Vahu*—of which we give an exact representation in the print affixed to this number, which all will allow is sufficiently ugly, and deserving the name of a devil rather than of a god.*

Immediately on the return of the chief to Rurutu, the people of the island were called together, and informed of the occurrences of the voyage, the conviction he entertained of the truth of Christianity, and as to the overthrow of idolatry in the Society Islands. He then at once proposed the destruction of the idols of Rurutu, their meeting next day to *eat together*—men, and women, and children—and introduced the two teachers from Raiatea, recommending that they should be treated with the greatest kindness.

Their eating together was to be the test of the truth of the new religion; for the idolatrous priests declared that if any woman should eat of hog or turtle, or if any other person should dare to eat on a *sacred place*, he should surely die. But it was understood, that if no harm should come to the persons who ventured so to eat, then all the gods should be destroyed.

The proposed meeting took place. The people ate and drank without sustaining any injury whatever; and being then satisfied that their idols had no power to hurt them, they immediately arose, and proceeded to destroy all the morais (or sacred places of worship), and all their idols, except those sent to the Missionaries at Raiatea, and since to England, that, according to the saying of Pomare, the late king of Otaheite, "the people of England may see what foolish gods they once worshipped."

These idols now form a valuable article in the Missionary Museum, as trophies of the Redeemer's victories over superstition and idolatry, and presages of that glorious time when the *idols*, every where, *shall be utterly abolished!*

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* This reminds us of an anecdote related by Bishop Latimer, in a sermon preached before King Edward VI. When an order was made by the [Roman Catholic] authorities in the reign of Queen Mary, that a "goodly rood," or image of Christ, should be placed in every parish church, the officers of Cockram parish, near Lancaster, agreed with a carver to furnish them with an image, or rood. But the workman, who proved to be a very indifferent artist, made them a figure so ugly and hideous, that the women and children, instead of being induced to attend the church by the beauty of the image, were frightened away. On this account the churchwardens refused to pay the carver's bill. The carver therefore summoned the officers before the Mayor of Lancaster to enforce his demand. They accordingly attended, and when asked why they did not pay the bill, they replied that their agreement was for a *goodly rood*, and that this was so frightful, that it did not answer the purpose. The Mayor, (who was suspected of being inclined to Protestantism) gave the following judgment:—"It does not signify whether the image serves for the purpose of worship or not, the poor man's labour has been nevertheless; he therefore must be paid; and if the image will not serve ye for a god, only put a tail to it and a pair of horns, and it will make an *excellent devil.*"

Since the above-recited occurrences, two more Native Teachers from Otaheite, have been settled by Mr. Nott, Missionary, on the side of the island opposite to that on which Mahamene and Puna reside. Mr. Nott unexpectedly found at Rurutu Messrs. Threlkeld and Williams, who had just been settling two Native Teachers at the neighbouring island of Rimatara. Three Native Teachers from Eimeo were about the same time settled at Raivavai, and two others from Otaheite at Tubouai, both also islands of the same groupe.

Messrs. Tyerman and Bennet, the Society's Deputation to the South Seas, together with Mr. Ellis, Missionary, unexpectedly touched at Rurutu in November 1822, having been driven far out of their course, on their return to Huahine from the Sandwich Islands. The Deputation give the following interesting account of this unlooked-for event.

"At length, through a kind Providence, the very day that all our stock of fuel was consumed, we made the island of Rurutu, to our no small joy. Now, the designs of God in sending winds which we thought adverse, were explained, in affording us an opportunity of visiting the people of that beautiful island. When we reached it, we were not certain what island it was; but were greatly surprised, and not a little delighted, to see several neat white cottages at the head of a bay, on the north-east part of the island. From this we concluded that the Gospel had reached its shores, and that some Missionaries had visited them. Soon, a native canoe came off to inquire, in the name of the king, who we were and what we wanted. The man was quite overjoyed when he found who were on board, and hastened back to give information. From him we learned that the island was Rurutu, concerning which, we presume, you will have received information from the Missionaries, before this reaches you. Until fifteen months before our visit, this island had remained in the hand of the *Enemy*, and in the slavery of idolatry. Then two pious men, natives of Raiatea, were taken thither by the Missionaries, and the people abandoned their idols, which probably have reached you, and have embraced the Gospel. Soon, a canoe came off from the shore to invite us to land; this was very difficult, and attended with no small danger. A heavy surf was breaking upon a reef, which extends across that part of the bay where the landing-place is. Through this reef is a narrow crooked opening, scarcely wide enough to allow a boat to pass; but directed by a kind Providence, we reached the shore in safety, and landed upon an artificial stone quay, which the people have lately built, and carried forwards into the sea. The king, a pleasant youth, the two native Missionaries, and all the people, were waiting to welcome our arrival upon their island, and expressed their joy by frequent vollies of musquetry, if this expression may be applied to the discharge of two or three guns, which are all they have.

We were kindly invited to the houses of the Missionaries (Native), where we received every possible attention both from them and from the natives, who soon supplied us with baked pigs, fowls, and yams, in profusion. Besides the two comfortable houses of the Missionaries, we were surprised to find a large place of worship (80 feet by 36), wattled, plastered, well floored, and seated; built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native Missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time Mr. Ellis preached several times to the people, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. We had one meeting with them, as the Representatives of the Missionary Society, and in the names of the Directors gave them the right-hand of fellowship, which afforded them great pleasure. All the people, men, women, and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility, but we witnessed it with our own eyes. What hath God wrought? Oh, what a miracle of mercy! We have reason to hope that our visit to this island, and Mr. Ellis's preaching and advice, were the means of much good, and we are truly thankful for those adverse winds which would not allow us to reach Huahine till we had seen this island, which we shall never forget."

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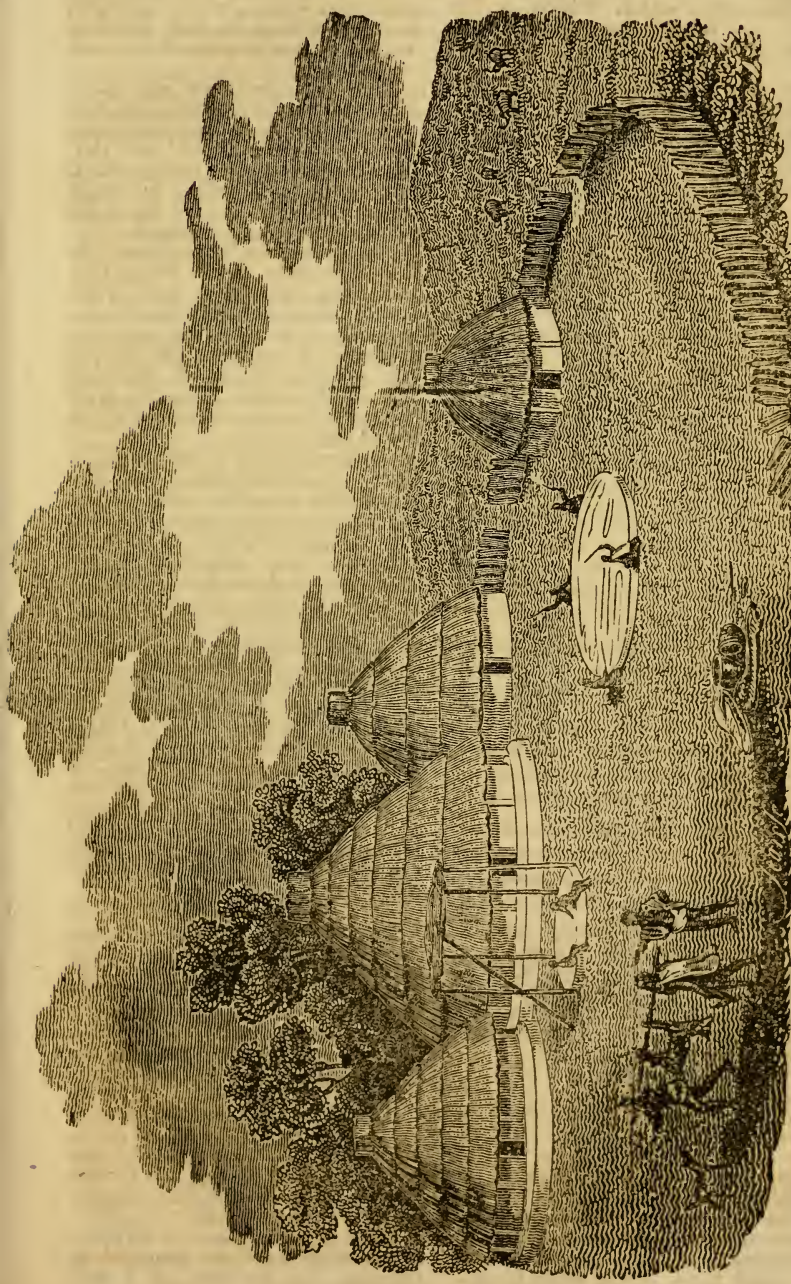
J. Dennett, Printer, Leather Lane, London.

APRIL, 1824.

Missionary Sketches, No. XXV.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



Residence of SINOSEE, *a Principal Chief of the City of* KURREECHANE, *in South Africa.*

KURREECHANE.

The annexed print represents the residence of SINOSEE, a principal chief of the city of Kurreechane.

KURREECHANE, which is the largest town yet discovered in South Africa, was first explored by the Rev. John Campbell, in the second journey he undertook to that part of the world by desire of the Directors of the London Missionary Society, in the year 1820.

Mr. Campbell, when on his first journey, in 1813, proceeded no further than Lattakoo, situated between 7 and 800 miles north-east of the Cape; but on his arrival in that city, in 1820, finding that KOSSIE, king of MASHOW, was there on a visit to MATEEBE, king of Lattakoo, and that he was disposed to receive Mr. Campbell in his capital, he proceeded to that place, which he found to contain about 12,000 inhabitants.

After making a short stay at MASHOW, he ventured to proceed about 120 miles further, and then arrived at KURREECHANE, a city never before known to Europeans.

This city, which is situated above 1,000 miles north-east of the Cape, is the capital of the MAROOTZEE nation, and is supposed to contain about 16,000 inhabitants. Mr. Campbell has himself kindly furnished us with the following particulars, purposely for the present Sketch, partly extracted from his own published Travels, Second Journey, Vol. I.

Kurreechane is divided into a number of districts, over each of which there is a Chief, or Headman, who is considered the Governor of the district, resembling the Alderman of a Ward in the City of London.

The district over which Sinosee presides is one of the most considerable in the city, and his establishment is placed about the centre of the district. It consists of six or seven houses, only four of which are seen in the engraving, the others being hid behind. There is a yard also behind as well as before, and the whole is surrounded by a strong and neatly-constructed fence, part of which is composed of clay, rendered as hard as brick by the powerful heat of the sun, and the rest of branches cut from the Mimosa tree, but interwoven with great care, which, from its strength, and the number of its sharp and long thorns, is almost impenetrable by man or beast.

With considerable art and labour they form the floor of their yard, first rendering the ground perfectly level, then covering it over with soft clay, which they smooth by rolling over it their hard clay vessels: a few hours exposure to a vertical sun makes the whole surface as hard as marble.

The houses are all circular. As birds of the same species always form their nests alike, so do each of the African tribes build their houses; consequently, if you see one house belonging to a particular nation, you have a fair sample of all which are built by that people. It seems never to occur to them to attempt an alteration or improvement.

The circular wall of their house is formed of wrought clay, which soon becomes like one entire brick. About two feet in front, all round the house, are placed wooden pillars, on which the roof chiefly rests; and under this projecting part of the roof they take shelter when it rains, or when the sun's heat is very powerful, from which it forms a pleasing shade, and there many an hour is spent in sleep, the value of time being unknown in these regions.

A strong post is firmly fixed in the centre of the house, at the top of which the ends of all the poles or joists, composing the roof, meet; indeed, on this post the roof may be said to rest, like the Philistine theatre in the days of Samson. The roof is thatched with great neatness, with wild coarse grass, the stalks of which are arranged with scrupulous exactness.

The inside walls of some of the houses are painted with a colour somewhat like French grey, with a cornice at the top; and ornamented with drawings of wild beasts, shields, &c. They have also many large vessels, formed of clay, for the purpose of keeping their corn in, and these are arranged like casks in a cellar; some of them seem to be capable of holding ten or twelve bushels, and some are so tall as even to reach the roof. For the sake of convenience, these latter are made with one small door near the top, and another near the bottom, for the greater ease in filling or emptying them.

The four women, seen in the plate, raising their arms, are employed in threshing out the corn, on a floor

formed of clay, which is raised about a foot above the surface of the yard. By this operation, many of the grains are driven to a distance, but these are carefully swept back, without, however, being mixed with dust, as the yard is kept perfectly clean.

All the work that has been mentioned is entirely performed by the women. They build and thatch the houses, make the fences, dig, sow, watch and reap the fields, cook the victuals, and bring up the children. But it may be asked, What do the men do? They milk the cows, make the dresses for themselves and the females, make warlike weapons, hunt, and go to war; but a very great proportion of their time is spent in sleep. They seem to resemble dogs, in their being able to sleep when they please.

The principal dress of both sexes is a cloak, which reaches from their shoulders to their heels. The women, in addition, have a small apron before, and a larger one behind; and the men, a small covering before. Both wear sandals on their feet. The legs and arms of the women are loaded with rings, of ivory, copper, leather, &c. and the *fashionables* at Kurreechane wear four or five heavy copper rings round their necks, some of which weigh half a pound. Both sexes are as fond of beads, as any miser is of gold. They chiefly wear them hanging from their necks, over their breasts, and like the natives of the interior of America, they greatly prefer the dark blue colour.

Part, at least, of Kurreechane was lately burnt by a barbarous nation from a distant part of the interior, but probably the damage done has been since repaired.

When Mr. Campbell and his company entered Kurreechane, the street was immediately crowded with spectators, and the sight of *white men,* (a spectacle they had never before seen,) threw many of them into convulsive fits of laughter; others screamed with terror, and fled to the first place of concealment they could find. They were, however, treated by the principal people with great civility. Their two horses also excited as much astonishment as two elephants traversing the streets of London would do. Milk and Caffre corn were sent for their refreshment; but when they saw Mr. Campbell and his company making use of knives and forks, cups and saucers, they expressed great surprise, and said to each other, "Surely these are gods and not men!" They were also astonished at seeing a candle burning on the table, as they had no lights at night, but from their fires.

Mr. Campbell obtained an opportunity of explaining, in the presence of all the principal people, the design of his visit, which was to communicate to them the knowledge of the true God, and of salvation through his Son Jesus Christ; and that if they were willing, he would endeavour to send a Missionary amongst them, to preach the gospel. To this proposal they readily assented, and the Directors have in consequence sent over persons to instruct them. It is proposed, that they should first reside some time at Lattakoo, in order to learn the Boschuana language, and afterwards proceed to Kurreechane.

Who can read this account of a newly-discovered people, wholly sunk into barbarian ignorance, and living like the beasts that perish, without earnestly desiring and praying that the glorious gospel may soon be imparted to them, and to other nations beyond them, who never heard the joyful sound? And should this people be enlightened, it is probable that the word may run and be glorified in numerous regions yet unknown. Amen and Amen.

Rev. John Smith, Missionary, Demerara.

It will probably be recollected by many of the young persons who peruse the *Missionary Papers,* that, in our SKETCH, No XIV. we gave an engraving of the Chapel and Dwelling-house of the Rev. John Smith, the Society's Missionary at Le Resouvenir, in the Colony of Demerara. It is also probable, that many of our young friends may have heard, that, about half a year ago, he and Mrs. Smith were forcibly taken away from their home, and both of them committed to prison—

that Mr. Smith was charged with having promoted an insurrection of the negro-slaves, which happened in the Colony about that time—that for this supposed crime he was put on trial for his life—that the Court, before which he was tried, went so far as to bring him under a sentence of death, but thought proper, nevertheless, to recommend him to mercy. They have probably heard, also, that on the case being laid before the King, his Majesty was pleased to extend mercy to Mr. Smith, in consequence of which he will not suffer the sentence of death, to which he had been exposed.

We are happy in having it in our power further to inform our young friends, that, from the proceedings on Mr. Smith's trial, copies of which have been received in England, as well as from information obtained from persons highly worthy of credit, residing in Demerara, we are fully satisfied, Mr. Smith *is entirely innocent of the charges laid against him, and for which he has been tried for his life!*

It is with great pleasure we also state, that, during the six years Mr. Smith has laboured in Demerara, he has been a faithful, diligent, and useful Missionary—an example and a blessing to all around him—and that he has strictly observed the written *Instructions* given to him by the Directors on his leaving England for that Colony.

It is, however, with deep concern we add, that the health of Mr. Smith is in a very precarious state. Still it is hoped, that his liberation from prison, his voyage home, and the kind and cordial reception which doubtless awaits him in his native country, both from his friends and the Society at large, will, under the divine blessing, effectually contribute to its restoration, and that thus an opportunity may be afforded him of rendering, if possible, still more manifest that innocence, of which the evidence already in our possession will not permit us to entertain even the slightest shadow of doubt.

Having laid before our young readers these particulars, we feel desirous that they should prove conducive to their religious improvement, as well as beneficial to the Society. They may learn, from this statement, that Divine Providence (doubtless for reasons infinitely wise and good, though unknown to us) sometimes permits righteous persons to receive from their fellow-creatures unjust and cruel treatment, while their persecutors, who are, frequently, the real offenders, remain, for the time, unpunished and unmolested. Thus the primitive and protestant martyrs were barbarously put to death, although the world was not worthy of them. Piety and good conduct, it is true, have, in general, their reward in this life, as well as in that which is to come; but it is equally true, that they expose all, more or less, to persecution,* and are sometimes attended with very great and severe trials. Under these impressions, we would earnestly recommend our young readers (and, indeed, all who may peruse this paper) to make the Redeemer of the World their friend; so that when trials come upon them, they may be able with confidence to fly to HIM as their refuge, support, and consolation.

Mr. Smith, while in prison, and charged with crimes, which, if proved, would have deprived him of life, and which, though unproved, seemed, for a time, to place it in great peril, thus wrote to a friend, in relation to himself and Mrs. Smith, adopting the language of the most distinguished primitive Missionary to the Gentiles: —"*We are troubled on every side, yet not distressed; we are perplexed, but not in despair: persecuted, but not forsaken; cast down, but not destroyed.*" Thus you perceive how well religion supported these excellent individuals under their adversity; and thus it will support you under your adversity, whatever it may be, if, in sincerity and uprightness of heart, you love and serve God; for "who is he that will harm you, if ye be followers of that which is good? but, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."

We would further observe, that our young friends, in common with all our other friends, are called upon, by the circumstances above described, to feel a deep and tender interest, not only in the case of Mr. Smith, (though *his* calls for it in a peculiar manner,) but in the case of all Missionaries. Numerous and poignant are the trials and afflictions to which they are exposed, which, though not made known to the public, like those of Mr. Smith, are still not less real than his. Besides, it is evident, that if we feel a lively and sympathetic interest in behalf of the Missionaries themselves, our prayers for their personal welfare, and for the success of their labours, will be more constant and fervent. And if this effect be produced, our own activity, zeal, and perseverance, in promoting the dissemination of Christianity throughout the world, will also be increased; sacrifices of ease, time, and property, will be more cheerfully made, and that beautiful maxim, which should be adopted as a motto by every Christian, will be more conscientiously and habitually acted upon; for surely we ought always to "*remember* the words of the LORD JESUS, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

London, March 10, 1824.

* 2 Tim. iii. 12.

JULY, 1824.

Missionary Sketches, No. XXVI.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

Late Mr. Post's House, where Mr. Hamilton, the Manager, resided when the late Disturbance among the negroes broke out.

Coffee-Lodge.

Mr. Smith's Chapel.

His Dwelling-house.

DEATH, &c. OF REV. JOHN SMITH,

LATE MISSIONARY OF THE SOCIETY,

AT PLANTATION LE RESOUVENIR,

IN THE

United Colony of Demerara and Essequibo.

In our last Sketch we gave a short account of the extraordinary treatment of Mr. Smith, Missionary of the Society in Demerara, and expressed a hope, that his liberation from prison, his voyage home, and the kind reception that awaited him in this country, both from his immediate friends and the members of the Society at large, would, under the divine blessing, contribute to the restoration of his health. Alas, how vain were these expectations! Even then he had lain four weeks in the grave! From the opening of the year his strength had rapidly declined, and on the morning of the 6th of February his happy spirit was released at once from the prison and the body. It is remarkable, that the vessel which conveyed His Majesty's remission of the punishment so unjustly awarded by the Court-Martial against Mr. Smith, arrived at Demerara on the day he died, but too late to admit of its being communicated to him.

We lament however to say, that although the sentence of death was not executed, the unjust and cruel treatment he endured produced the same fatal result.

The disturbance among the negroes began on the evening of the 18th of August. On the morning of the same day, Mr. Smith rode over to George Town,* to consult his Physician respecting his health, who advised him to take a voyage to Bermuda. The progress of his disorder was not at that time such as to preclude the hope of his recovery; and there was reason to believe that, by the divine blessing on the use of proper means, his life would have been prolonged for several years. The use of such means was, however, unhappily denied him. On the 21st, three days after the disturbance began, and when it was nearly put down, Mr. Smith was forcibly removed from his own house, and, instead of taking a sea-voyage, as he proposed, was, with Mrs. Smith, committed a prisoner to the Colony-House. Here he was subjected to many severe grievances and privations, which could not fail to have a most injurious effect on the state of his health. To the sufferings hence arising, must however be added those which he necessarily endured from the false charges brought against him, and the great personal anxiety and exertions attendant on the preparation for his trial, and during the whole course of its progress, (a period altogether of three months,) and also what he subsequently endured when he was at length committed as a felon to the common jail of the colony, under sentence of death! When all these things are considered, it cannot be doubted that, although the sentence of death was not executed, his life was, nevertheless, prematurely taken away.

On the day of his decease, several members of the Colonial Government, medical gentlemen and other persons, assembled at the Colonial Jail to view the body, and to inquire into the causes of that event. On this occasion,

"Dr. Chapman, after stating the nature of Mr. Smith's disease, [which was pulmonary,] and the state in which he found him when first called to give his attendance, added, that the lowness of the room in which he was confined during the first seven weeks of his imprisonment, [i. e. in the Jail,] and its dampness, occasioned by the heavy rains, the water standing under it, and the openness of the boards, some of which were a quarter of an inch apart, had contributed to the rapid progress of the disease; and Dr. Webster confirmed this opinion. Mrs. Smith was afterwards asked, "what she considered to have been the causes of Mr. Smith's death." She replied, "that he had been for some time past in a very delicate state of health; but that the false accusations which had been brought against him, the cruel persecutions he had endured, and his long imprisonment, had no doubt hastened his death." Mrs. Elliot, who was present, in answer to a similar inquiry, said she had no objection to corroborate what Mrs. Smith had affirmed as to the causes of Mr. Smith's death. †

After these depositions, it is doubly painful to add, that means were employed, with the sanction of the Governor, to prevent Mrs. Smith and Mrs. Elliot from attending the corpse of Mr. Smith to the grave. It was their wish, that he should be interred at ten o'clock on the day following that on which he died. This, however, was not allowed. They were given to understand, from the deputy head-constable, that he should come to the prison and demand the body for interment at four o'clock in the morning, and that if

* A distance of about eight miles.

† It is proper to mention, that Mr. Padmore, Keeper of the Colonial Jail, treated Mr. Smith with the greatest kindness and humanity all the time he was under his custody.

they attempted to follow the corpse, he had orders to confine them. All they could do, under such circumstances, in order to testify their affection and respect for the memory of the deceased, was to endeavour to attend at the interment. Accordingly, they "left the jail at half-past three o'clock, dark as it was, accompanied only by a free black man, * with a lantern, and proceeded to the burial-place, where they beheld the mournful spectacle; a beloved husband and dear friend, committed to the silent grave. The funeral service was read by the Rev. Mr. Austin, Chaplain of the Colony."

Mr. and Mrs. Smith, who were thus used with so much cruelty and indignity, deserved far other treatment from the colonists. From the time they arrived at Le Resouvenir (February 1817) till the period of their imprisonment, it had been their study to promote the religious instruction, moral improvement, and social happiness of the negroes; and their unremitted efforts, for these purposes, were attended with very considerable success.

In our SKETCH, No. XIV. we recorded several pleasing evidences of the benefits which had been conferred on the slaves by the instrumentality of Mr. Wray, the predecessor of Mr. Smith, at Le Resouvenir. Similar success attended the ministry and other labours of Mr. Smith. At the end of the sixth year of his mission, he wrote to the Directors, as follows, under date of the 18th February, 1823.

After stating, that the number of adult negroes baptized during the preceding year was 320; that the number admitted to the Lord's Supper, during the same period, was 61; that the total number of members of the church was 203, and that of marriages 114; Mr. Smith proceeds:—

"We have now many candidates both for baptism and the Lord's Supper. Our average congregation is eight hundred persons. We have certainly much cause to be thankful to the Great Head of the Church, for the success that attends our labours. We behold every Sabbath an overflowing congregation, behaving with praise-worthy decorum; and we see them zealous for the spread of Christianity. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not as *one* in *fifty*) have hitherto been violated. A great proportion of them are furnished with Bibles, Testaments, Dr. Watts's First or Second Catechism, and a hymn-book; and these, being their whole library, they usually bring to chapel every Sunday. All our congregation, young and old, bond and free, are catechised every Sunday, first individually, in classes, and afterwards collectively. This department is managed principally by Mrs. Smith. The children occupy and fill the new gallery, [of the Chapel,] where they are instructed. It contains one hundred and eighty, besides a few persons to keep them in order during the service."—Mr. Smith, at the same time, added, that the Mission-Register contained the names of about 2,000 persons who had professedly embraced the Gospel at Le Resouvenir and the adjoining plantations.

So evident, indeed, were the good effects resulting to the poor slaves at Le Resouvenir and its vicinity, from the labours of Mr. Smith, that several respectable gentlemen on the spot came forward and subscribed to the Le Resouvenir Branch of the Demerara Auxiliary Missionary Society, and gave their testimony to the improved character and good behaviour of the negroes who had received the benefit of Mr. Smith's instructions.

As many of the negroes resided at an inconvenient distance from Mr. Smith's chapel, it was, in the year 1820, proposed to build a chapel at Clonbrook, about fifteen miles from Le Resouvenir, and that Mr. Mercer, another Missionary of the Society, then in the Colony, should instruct the negroes in that quarter.

In order to interest the Gentlemen at Clonbrook, in this object, a Certificate was given by Messrs. Van Cooten and Hamilton, the Attorney and Manager of Plantation Le Resouvenir, of which the following is a copy:

"We, the undersigned inhabitants of the East Coast, having witnessed the good effects of religious instructions in the neighbourhood of the chapel at Le Resouvenir, where the Missionaries belonging to the Missionary Society have preached for nearly thirteen years, and understanding that the Rev. Mr. Mercer, a Missionary belonging to the same Society, wishes to erect a chapel in the vicinity of Clonbrook, cordially recommend his object to the attention of the gentlemen in that neighbourhood.

(Signed) "H. V. COOTEN.
"JOHN HAMILTON.

"Demeraray, the 12th September, 1820.

"A true copy of the original, in my possession, the whole of which, except the signature 'John Hamilton,' is in the hand-writing of H. Van Cooten.

(Signed) "WILLIAM ARRINDELL."

The number of the negroes who had embraced Christianity at Le Resouvenir and its vicinity was, as we have seen, very considerable. With a very large proportion of them, it was no nominal profession. The Gospel which they had cordially received they firmly held. Attendance on Public Worship was felt to be a duty, and enjoyed as a privilege. The Sabbath was their "delight," and its services afforded them their highest gratification. Such, indeed, is the case with all real Christians, but it is reasonable to suppose, that to christian

* A member of Mr. Smith's Church.

negroes in a state of slavery the Sabbath and its sacred services have a charm, which persons differently circumstanced cannot possibly realize. Unhappily, instead of increased facilities being afforded for their attendance on Divine Ordinances, as their attachment to them became more powerful, additional obstacles were thrown in their way, which could not fail to produce great dissatisfaction. This was particularly the case, during the two or three months immediately preceding the disturbance to which we have already more than once alluded. A suspicion was now excited among the slaves, that the Whites wished to deprive them of their religion, which they declared they valued more than life. While their minds were in this state of alarm and excitement, intelligence was brought to them by a negro, who had received it from a servant of the Governor's, that *something good* was come out for them from England. By *something good* they meant something done by the King or Parliament in this country, for their temporal comfort and advantage. Several weeks having elapsed, and no particulars of the benefit intended being made known to them, they began to suspect that the Whites designed to withhold it. Thus their minds were thrown into a state of increased irritation. At this critical and feverish moment, by a strange infatuation, many of the negroes belonging to estates in the neighbourhood of Le Resouvenir, instead of experiencing an abatement of their sufferings, were treated with greater severity. Thus were the irritation and discontent of the slaves inflamed to a still higher pitch, and a considerable body of them abandoned their work, resolving, if possible, to obtain the *rights* which they understood the Government at home had sent out for them. In this way the disturbance arose, but so far from Mr. Smith having encouraged it by his example, counsel, or influence, it is a fact that he was not even aware of their design, until it had actually broken out. Before this event he endeavoured to allay the discontent of the negroes, arising from the above-mentioned causes, and now personally exerted himself, as far as his feeble state of body would allow, to prevent violence from being offered to the manager of the Le Resouvenir estate. That the effect of his instructions and influence, generally, on the negroes, was to prevent, instead of promoting violence, we have the following satisfactory testimony by the Rev. Mr. Austin, who was a member of the *Committee of Inquiry*, for examining into the causes of the disturbance :—

"I feel no hesitation (says Mr. Austin, in a private letter) in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming, could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his."

William Arrindell, Esq. also, the legal adviser of Mr. Smith, who had entered with the greatest minuteness into every circumstance of his case, thus expressed himself after his trial, in a letter to Mrs. Smith—

"It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any minister, of any sect whatever, to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial, to have done."*

After the above statements, we think no doubt will remain upon the minds of our readers, respecting the innocence of Mr. Smith: but, on the contrary, that they will feel convinced, his labours were really a blessing to the colony, that his treatment was a disgrace, and his death a misfortune to it. If any thing can increase our esteem and respect for the memory of this greatly-persecuted and much-lamented Missionary, it is the magnanimity and Christian heroism displayed by him in a letter to the Treasurer of the Society, written in prison, and under great weakness of body, about a month before his death ;—

"It grieves me, dear Sir, that I am now a useless burden upon the Society. I have endeavoured, from the beginning, to discharge my duties faithfully. In doing so, I have met with the most unceasing opposition and reproach, until at length the adversary found occasion to triumph over me. But so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that, if I were at liberty, and my health restored, I would again proclaim (all my days) the glad tidings of salvation *amidst similar opposition.*"

Christian Reader,

Let it be your constant and fervent prayer, that the late distressing events may, through the divine goodness, turn out eventually to the furtherance of the Gospel, and especially in the Colony where they have happened; and that the time may speedily arrive when the scattered flocks, both upon the East and West Coasts of Demerara,† may be again collected together under Pastors who shall feed them with knowledge and understanding, even with the Words of Eternal Life.

☞ Mr. Smith, at the time of his decease, was in his 33d year. Mrs. Smith arrived, with her friend Mrs. Elliot, safe in this country on the 26th of April.

London, June 11, 1824.

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* Both Mr. Austin and Mr. Arrindell, by their noble and public-spirited behaviour in the case of Mr. Smith, have entitled themselves to the high esteem and lasting gratitude of every member of the Society and friend of Christian Missions.

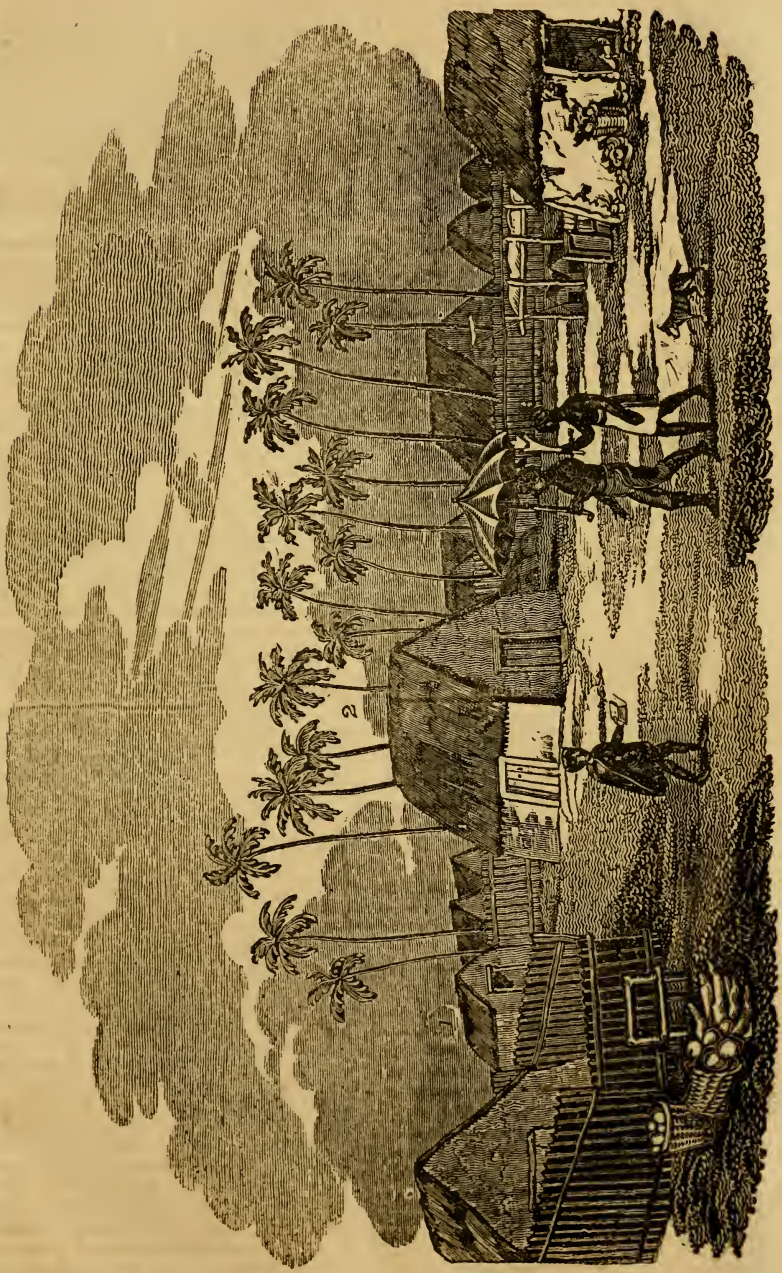
† The congregation formerly under the care of Mr. Elliot, on the West Coast, as well as that of Le Resouvenir on the East Coast, is at present destitute of a Pastor.

Dennett, Printer, Leather Lane, London

OCTOBER, 1824.

Missionary Sketches, No. XXVII.

For the Use of the Weekly and Monthly Contributors to the Londo Missionary Society.



Sketch of Part of the Village of HONOROORO, *in* WOAHOO, *one of the Sandwich Islands*

No. 1. Dwelling-House of ARVA the Tahitian Teacher.

No. 2. School-House.

SKETCH

OF THE

MISSION TO THE SANDWICH ISLANDS.*

THE Mission to the Sandwich Islands was undertaken in 1819, by the "American Board of Commissioners for Foreign Missions." On the 23d of September, the Rev. Hiram Bingham, A. M., and the Rev. Asa Thurston, A. M.; five Assistants; and three Youths, natives of the Sandwich Islands, who had been educated for the office of Teacher, at the American Mission-School; were publicly designated to their work, at Goshen, in Connecticut. On the 23d of October, they all embarked at Boston, in the *Thaddeus*, Captain Blanchard. George Tamoree, son of the king of Atooi, who had been educated with the other Native Youths, accompanied them.

It is remarkable, that just at the time the Missionaries were embarking at Boston, idolatry was overthrown in the very islands to which they were destined. On this event "The United Missionary Society" make the following observations:—

"The principal means which Providence used to bring about this surprising result, was the continually-repeated rumour of what had been done in the *Society Islands*, and the continually-repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian Missionaries, who reside at the distance of nearly 3000 miles across the ocean. Thus while the Gospel is becoming the power of God and the wisdom of God to many in the islands of the Southern Pacific, the distant rumour of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars and idols together." †

The Thaddeus passed Cape Horn on the 30th January, 1820, and anchored off Owhyhee on the 4th of April, after a prosperous voyage of 163 days.

"On the 30th of March (say the American brethren) we arrived off the shores of these lost and long neglected 'Isles of the Gentiles.' But how were our ears astonished to hear a voice proclaim, 'In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for God!' How were our hearts agitated with new, and various, and unexpected emotions, to hear the interesting intelligence,—TAMEHAMEHA IS DEAD—THE TABOOS ARE BROKEN; THE IDOLS ARE BURNT; THE MOREEAHS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED. This victory was achieved by that arm alone which sustains the universe. He who in wisdom has ordained that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to 'stand still and see the salvation of God.' Long, indeed, we expected to toil, with slow and painful progress, to undermine the deep-laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the blood-stained superstition, erected in insult to divine purity; and without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of Salvation, to go up 'every man straight before him,' and 'in the name of our God to set up our banner.'"

As soon as practicable, the Missionaries applied themselves to the study of the language, and other occupations, in furtherance of their general object. Many pleasing circumstances, from time to time, occurred, which tended to animate them in the prosecution of their labours, and to encourage expectations of a happy result. The earnestness with which Tamoree, king of Atooi, and his queen, entered into their measures, was particularly gratifying to them. In 1821, this interesting chief proposed to open a friendly correspondence with Otaheite, in order to promote the interests of the Mission and of civilization in the Sandwich Islands, and to fit out one of his own vessels for the purpose. This project was, however, afterwards laid aside, and events soon occurred which rendered it less necessary.

A house was dedicated by the Missionaries to Christian Worship on the 15th September, 1821.

In the following spring, Messrs. Tyerman and Bennet, the Society's Deputation to the South Seas, having had a free passage granted them by Captain Kent, of the Mermaid Cutter, visited the Sandwich Islands. They were accompanied by Mr. Ellis and two Native Teachers * from Huahine, the latter of whom it was their intention to leave at the Marquesas on their return. The Deputation arrived at Woahoo on the 17th of April, and experienced from the king and principal chiefs, as well as from the American Missionaries, a very kind reception. Their visit was prolonged, by circumstances over which they had no control, much beyond the intended period. During this interval, the Sandwich Mission assumed a new and most promising aspect.

It happened that a native of Otaheite, who had been absent from his country about thirty years, at this time filled the office of steward to a brother of the queen of Atooi. This man was eager to enjoy the society of the Taheitan Teachers, whom he invited to his house, when he soon discovered that the wife of Auna was his own sister. This circumstance in-

* The groupe consists of twelve Islands, viz. Owhyhee, Mowi, Ranai, Morotinnee, Tahoorowa, Morotoi, Woahoo, Atooi, Neeheehow, Oneehow, Tahoora, and one, of which the name is unknown. This latter, Morotinnee, and Tahoora, are uninhabited. They extend between 4 and 500 miles, in N. Lat. from 18° 54′ to 22° 15′, and in W. Long. from 150° 54′ to 140° 26′.

† Tamehameha, who had subdued all the chiefs of the Sandwich Islands under his sole dominion, and was a most powerful patron of idolatry, died on the 8th of May, 1819. He was succeeded by Riho-riho, his son, a young man friendly to the Whites, and favourable to the improvement of his people in arts and sciences. With the consent of the High Priest, he and most of the Chiefs renounced idolatry shortly after the death of Tamehameha. One chief only resisted in arms, who was slain in battle, with 40 or 50 of his adherents.

* Named Auna and Matatore.

duced the king and queen of Atooi to invite Auna and his wife to their residence, from whom they heard, with evident delight, a faithful narrative of the change which Christianity had produced in the Society Islands, with regard to which they had been grossly imposed upon by the statements of self-interested individuals. On learning that there was daily worship performed by the Taheitans at the steward's house, they expressed a desire to be present on those occasions. They afterwards engaged the Taheitans to teach them and their attendants to read.

So much pleased were Tamoree and his queen with Auna and his wife, that they requested the Deputation to permit them to remain at the Sandwich Islands, to instruct the people "in the Word of God and the Good Way to Heaven." This proposal having met with the approbation of King Riho-riho and the principal chiefs, and of the American Missionaries, was acceded to by the Deputation. Auna now requested that Mr. Ellis might return with his family to the Sandwich Islands; which proposal also being approved by all parties, Mr. Ellis consented to do.

Mr. Ellis, under this expectation, applied himself with increased diligence to the study of the Sandwich language, which very nearly resembles the Taheitan. As he was already well acquainted with the latter, he made rapid proficiency, and, in about two months, was able to preach to the people, in their own language, with fluency and ease. A Native Congregation was collected at the Chapel, which in a very few weeks increased to 400 persons, who exhibited a gratifying improvement in their behaviour.

King Riho-riho had informed the Deputation, soon after their arrival, that after a while he would "tell his people that they must learn the *Good Word*, and worship Jehovah, but that first the Missionaries must teach him, and themselves learn the Owhyheean language." The king was as good as his word; for about the 10th of August, 1822, he made known his decision in favour of Christianity. A remarkable earnestness was now manifested by both chiefs and people to receive instruction. The royal residence, and the chiefs' houses, assumed the appearance of a school-room. All connected with the Mission were fully occupied in teaching the king, queen, and chiefs, to read and write, and, more or less, in instructing the people, numbers of whom made application for books. In short, the ardent desire manifested by all classes to improve themselves in learning, warranted the most delightful anticipations.

The Deputation, accompanied by Mr. Ellis, left Woahoo on the 22d August, on their return to Huahine, highly gratified by their reception at the Sandwich Islands, but still more so with the auspicious events which so unexpectedly transpired while they remained there.

On the 31st of December, Mr. Ellis embarked at Huahine, with his family and Taua, another Native Teacher, on his return to Woahoo, where they all arrived safe on the 5th of February, 1823. They were kindly and affectionately received by the king and chiefs, as well as by the American brethren, with whom they now jointly labour in the Mission.

The congregation at Woahoo has increased to about 1,000 persons, many of them very attentive hearers. A Sandwich Islander, named Honore, and Auna, the Taheitan, jointly superintend a school containing sixty boys. Three other schools, under Native Assistants, are superintended by Rev. Mr. Thurston. The Rev. Mr. Bingham and Mr. Ellis alternately conduct family worship at the king's house, when from sixty to eighty persons are present. Mr. Ellis goes from house to house, among the chiefs and people, explaining to them the truth of Christianity. It is the design of the Missionaries, when they have attained a more perfect acquaintance with the language, to commence a translation of the Scriptures into it.

The Sabbath is observed as a sacred day, and some of the chiefs have the food of their households prepared on the Saturday, that their servants may be at liberty to attend divine worship on the Sabbath.

The Mission, during the course of last year, received a considerable accession from America; consisting of seven Missionaries, three of them ordained, and four Youths, of whom three are natives of the Sandwich Islands, and the fourth a Taheitan.

In consequence of this reinforcement, a Deputation, of which Mr. Ellis was one, have made a tour around the island of Owhyhee, to fix on proper mission-stations. During this tour, Mr. Bingham and he preached to the natives between 100 and 200 times. They experienced great kindness from the governor and the people generally. The population is computed at 85,000. A chapel had been built, and another was building.

While in the island, they visited some of its volcanoes. We quote from Mr. Ellis's Journal the following description of some of the more awful of the wonderful works of God which fell under their observation.

Scene in the Vicinity of a Volcano, situated North-east of Ponahohoa, in the Island of Owhyhee.

"After travelling some time, we came to the edge of the great crater, where a sight truly appalling presented itself. A vast hollow, of the form of a crescent, two miles and a half in length, and above a mile in breadth, and about 800 feet in depth—at the bottom of which boiled with terrific agitation a liquid fire, intersected with 56 craters, like so many conical islands, about 20 of which emitted contin-

ally flames and smoke, and poured forth streams of florid red lava, that blazed along the black and cooling mass below. We stopped and trembled, and after gazing with solemn awe for some time at a sight which we should in vain attempt to describe, proceeded to the eastern side of the large crater, where we proposed to lodge, for the purpose of witnessing the awful grandeur of the scene at night, the sun preventing, in a considerable degree, the effect of the fiery lake below. After walking fast about three quarters of an hour, we reached the eastern side. When we had finished our evening repast, and committed ourselves to the keeping of our Divine Protector, we wrapped ourselves up, and lay down to rest, but not to sleep. The bleak winds from the mountains, which threatened to blow us over the precipice, and the proximity of the dreadful scene beneath our feet, so absorbed our senses, that though much fatigued we slept but little. The scene before us was strikingly awful and grand during the night. It may be in part conceived, but cannot be described. The light from the lava, and the blaze from the burning craters, pierced the surrounding gloom, and showed distinctly the dark edges of the vast abyss and foaming sides of the black crater below, while the whole eastern end of the lake appeared like one vast body of liquid fire, agitated to and fro like the boiling of a mighty cauldron in the waves of the ocean; while the incessant roaring of the subterranean furnaces announced to us the mighty work continually carrying on there."

Shortly after the Deputation of Missionaries returned to Woahoo, they were summoned to Lahaina, in the island of Maui, to attend the dying-bed of King Riho-riho's mother.

The following passages, relating to the character and death of the queen-dowager, are extracted from the Journal of Mrs. Ellis, who accompanied her husband to Lahaina.

"1823, *Tuesday, Sept.* 16.—Soon after breakfast a messenger from the king came for Mr. E., who went immediately, and had much conversation with the disconsolate friends and relations of the dying queen. They told him she had expressed an earnest desire to give herself up to Christ by baptism. The brethren conversed together on the subject, and agreed that it would be desirable first to hear from her dying lips her confession of faith, &c. Shortly after we heard the most tremendous wailing that can possibly be conceived, and were informed that Keapulani had expired. The queen, however, was not dead, but, on the contrary, had revived a little, and had spoken. Messrs. Stewart and Richards, American Missionaries, who had resided some months on the island, and whom the aged queen used to call her children, expressed themselves quite satisfied with her consistent deportment, and related many pleasing facts, giving evidence of her uniform piety. It was, therefore, after due consideration and prayer, determined to comply with the wishes of the King and Chiefs that she should be baptized. Mr. Ellis gave a short address, explanatory of the nature and design of the ordinance, and baptized her in the name of the Father, and of the Son, and of the Holy Ghost, and then committed her soul to God in prayer, and besought a blessing on the solemn service. The house was crowded with natives. Mr. Jones, the American Consul, and several foreigners, were also present. All within hearing were very attentive, and manifested their affection for the dying queen by their sorrowful countenances and half-suppressed sighs. I doubt not what was then done was ratified in heaven, and hope and pray that it may be of lasting benefit to the survivors. Shortly after her happy spirit quitted its clay tenement, and doubtless winged its way to her God and Saviour, and was hailed with shouts of holy joy as another trophy of redeeming grace, and one of the first-fruits of Christ's kingdom from among this heathen nation.

"There was no disturbance after her death, except the usual dismal wailings. All was the same as in a civilized country. She gave strict orders that no heathen custom should be practised at her death; that her bones should not be burned, &c. but that she should be buried in a Christian manner, saying that she had long given herself to Christ, and wished her body to remain undisturbed till he should come."

Mr. Ellis, and Mr. Stewart, one of the newly-arrived American Missionaries, preached on the solemn occasion, the former in Owhyheean, and the latter in English.

It was only a very few weeks after this event, that Riho-riho, who had long contemplated a voyage to England, resolved to embark with that view on board the Eagle, Captain S——. His objects, in visiting England, were to see the country, to acquire a better knowledge of the nature of commercial transactions, to obtain some acquaintance with the laws, usages, and institutions of England, and to make arrangements with the British Government for the protection and prosperity of the Sandwich Islands.

The king proposed that Mr. Ellis should accompany him as his interpreter to England, and should he determine upon going afterwards to the United States, that Mr. Bingham should accompany him in the same capacity there. This arrangement was unhappily frustrated, by the Captain. The consequence was, that the king left his country without an interpreter fully acquainted with the English language.

King Riho-riho,* with Kamehamaru, his favourite queen, together with a numerous suite, among whom were Boki, governor of Woahoo, and Ririha, his wife, arrived in this country on the 17th of May. Early in July they were both seized with the measles, and, we lament to add, were shortly after removed from this mortal scene by death; the latter on the 8th, and the former on the 13th of that month. These events are the more to be deplored, as both the king and queen were decidedly favourable to the Missionaries, and disposed to promote their great object, as well as the civil and social improvement of their subjects. The late king will be succeeded by his brother, Kopuolani, who is at present a minor.

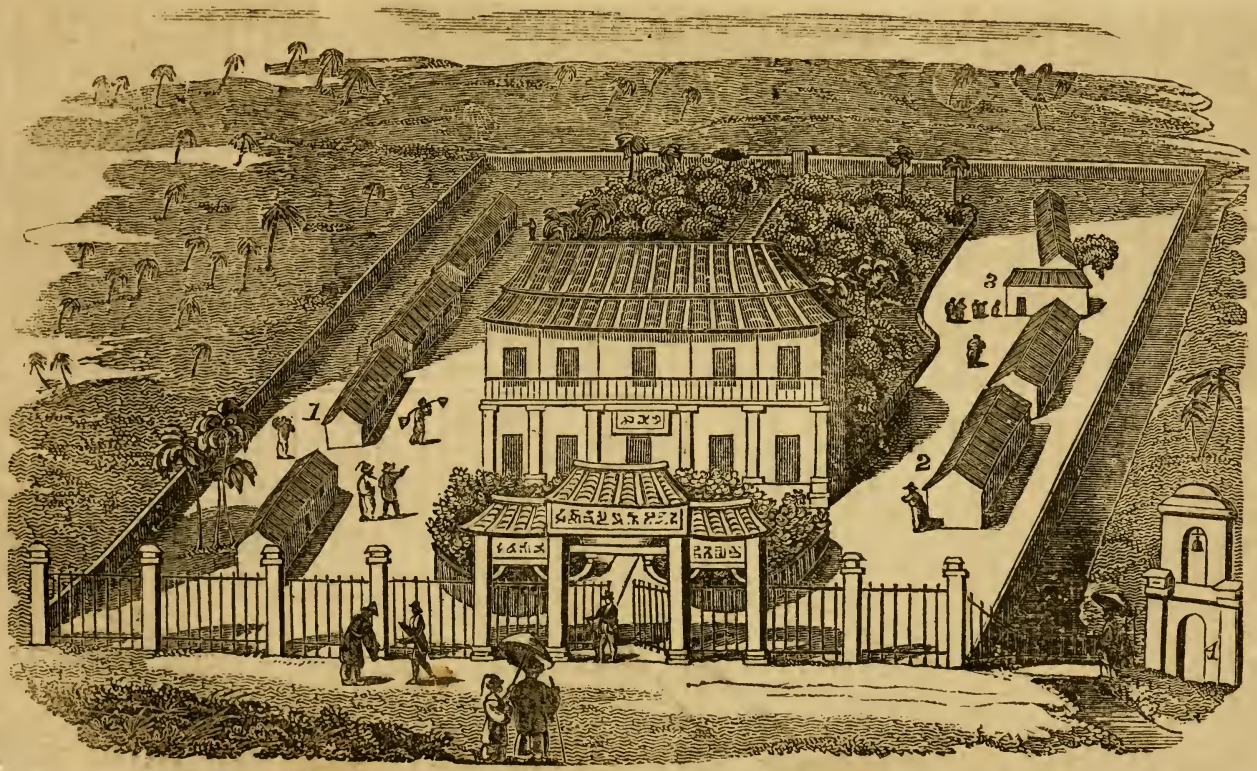
Soon after their arrival in this country, a Deputation from the Society was appointed to wait upon their Sandwich Majesties. On applying, however, at the Secretary of State's Office, it was found that this mark of respect could not be shown them until they had been introduced to his Majesty George the IVth; but unhappily both of them died before the day appointed for that purpose arrived.

Their remains, after lying in state, were deposited in the vault of the Parish Church of St. Martin's in the Fields. They will be conveyed to the Sandwich Islands in the *Blonde* frigate, under the care of Captain Lord Byron, cousin of the late poet. In the same vessel the suite, who accompanied their late Majesties, return home. At their particular request made to a Deputation of Directors who waited upon them, as well as at the earnest desire of Lord Byron, it is proposed that a Missionary from the Society should accompany them.

* He had assumed the title of Tamehameha the Second.

Dennett, Printer, Leather Lane, London

BIRD'S EYE VIEW OF THE ANGLO-CHINESE COLLEGE-HOUSE AT MALACCA.



No. 1. Chinese Printing-Office. No. 2. English Printing-Office. No. 3. Chinese School. No. 4. Western Gate of Malacca.

JANUARY, 1825.

Missionary Sketches, No. XXVIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

SKETCH OF THE MALACCA MISSION AND ANGLO-CHINESE COLLEGE.*

THE Mission at Malacca was commenced by the late Dr. (then Mr.) Milne, in 1815. Mr. Milne was originally sent out by the Society to assist Dr. (then Mr.) Morrison in conducting the Chinese Mission at Canton, as intimated in Sketch No. IX.—This design, however, was frustrated chiefly by the Popish Clergy at Macao, who instigated the Portuguese Authorities to prohibit his residence as a Protestant Missionary in that island. He therefore determined to visit some of the islands of the Malayan Archipelago, where Chinese settlers reside, to distribute among them Mr. Morrison's Chinese Version of the New Testament, and Tracts in the same language, also to fix upon a suitable spot, either in the island of Pinang, or at Malacca, for the formation of a new Mission Establishment.

Mr. Milne accordingly sailed from Canton, in February, 1814, in a vessel which had on board nearly 500 emigrant Chinese, among whom he distributed copies of the New Testament, which he had the pleasure to see many of them reading during the voyage.

The emigrants were landed at the island of Banca, where Mr. Milne went on shore, and distributed his books among the Chinese settlers on that island.

On the 10th of March Mr. Milne arrived at Batavia, where he was received with great kindness by his Excellency Governor Raffles. During a tour in Java of about 1,400 miles, he put in circulation several hundred copies of Chinese New Testaments and Tracts. He also supplied several Chinese schools with catechisms, &c. The Chinese every where gladly received his books, and listened to his discourses respecting the true God and of the Way of Salvation through Jesus Christ. Prior to his leaving the island he composed and printed a farewell letter to the Chinese, in their own language,

From Batavia Mr. Milne proceeded to Malacca. Here he pursued the same plan he had done in Java, distributing the Scriptures and Tracts to the Chinese Settlers, &c. Mr. Milne rejoined Mr. Morrison at Canton in September.

In the summer of 1815, Mr. Milne (accompanied by Mrs. Milne) returned to Malacca, where he immediately commenced a mission. To assist Mr. Milne in carrying this object into effect, the Society, in 1815, sent out Mr. C. H. Thomsen.

Mr. Thomsen, on his arrival at Malacca, entered upon the study of Malay, and commenced a school for Malay children. He was not, however, permitted long to pursue his labours without interruption. Mrs. Thomsen was attacked with threatening illness. The physicians recommended a sea-voyage to Batavia. Deriving no benefit from this, she was advised to proceed to the Cape of Good Hope, or to England, but died during the passage. Mr. Thomsen, who accompanied her, pursued his voyage to England. While here, he received instructions in the art of letter-founding, which he found very useful on his return to Malacca, for which place he sailed from this country, with Mr. and Mrs. Slater, in 1817, Mr. S. having been appointed to that station.*

The formation of a Printing-Establishment at Malacca being considered of great importance to the success of the Mission, the Directors sent out, in 1816, Mr. H. W. Medhurst, who having been brought up to the business of a Printer, and made some proficiency in the learned languages, proved a valuable acquisition to the Office.

In January, 1816, Mr. Milne visited Pinang, partly for the purpose of obtaining a grant of land, for the use of the Malacca Mission. He was very kindly received by his Excellency the Governor (Petrie) and Council, who with great readiness acceded to his application. While at Pinang, Mr. Milne visited the Chinese, and distributed among them numerous copies of the Scriptures and Tracts, and availed himself of opportunities which offered, by vessels sailing from that island, to send copies of the same to the Chinese settled in Siam, Cochin-China, Rhio, &c.

In 1817, Mr. and Mrs. Milne were both visited with severe indisposition. They successively took a voyage to China for recovery, and returned together to Malacca, both of them much improved in health, in February, 1818. During Mr. Milne's absence, the affairs of the Mission were well conducted by Mr. Medhurst.

While on the last-mentioned visit to Canton, Mr. Milne conferred with Mr. Morrison on several important subjects, as to the best means of promoting the Ultra Ganges' Mission. Among these was the proposed establishment at Malacca of the Anglo-Chinese College, *for instructing pro-*

* The town of Malacca is situated near the southern extremity of the Malayan Peninsula, in N. Lat. 2° 14′, and E. Long. 102° 12′. Ships may ride in safety in the roads; but the river is obstructed by a bar, over which boats cannot pass without great difficulty, except when the tide is above a certain height. The best part of the town, where the Europeans chiefly reside, is composed of houses tolerably well built, with broad and straight streets; but the natives generally dwell in bamboo or mat huts. The country, from eight to ten miles in circumference in the vicinity of Malacca, is pleasant and productive; and though it lies so near the equator, the heat of the climate is moderate, the air being refreshed by successive land and sea breezes. The trade of Malacca was very extensive, until, both as a place of commerce and refreshment, it was superseded by Pinang. Malacca was captured from the Dutch by the English in 1795, but restored at the peace of Amiens. After the renewal of the war, it was re-captured by the English; by a late treaty was again restored to the Dutch; and by a more recent arrangement with the Dutch Government is again restored to the English.

* Mr. Slater continued a few years at Malacca, and afterwards removed to Batavia, where he revived the Java Mission, which had been suspended since the death of Mr. Supper, in 1817.

missing Chinese Youths in English and in the knowledge of Christianity; and Protestant Missionaries and others in the language and literature of China. Towards this object, Dr. Morrison, the founder of the College, generously subscribed £1,000.

In pursuance of a treaty with the British Government, the Dutch re-occupied Malacca on the 22d of September, 1818. It had been agreed by Messrs. Morrison and Milne that the building of the College House should be commenced as soon as possible after this event. Accordingly, on the 11th of the following November, the foundation-stone of the same was laid by Major Farquhar, in the presence of the Dutch Governor, the Hon. J. S. T. Thyssen, and several other Gentlemen, both English and Dutch, belonging to the military and civil Establishments of Malacca and Pinang.*

It was originally intended, to admit, in the first instance, on the foundation of the College, *eight* single men as students. For a time the number was less than this; it has since increased to TWENTY-SIX, besides ten, who only attend in the evening to learn English. There are seven candidates for admission. The students are all Chinese youths. They have ceased to join in the religious ceremonies of their countrymen, and unite in the Christian worship of the College, apparently with zeal and pleasure. They read the Scripture, and sometimes appear much interested in its blessed truths. Their knowledge of Christian doctrine is highly gratifying and encouraging. They engage in the distribution of the Mission Tracts, and almost daily ask for some to give to their relations.

On the 20th of March, 1819, Mrs. Milne died, in the 34th year of her age.

In 1820, Mr. Medhurst having removed to Pinang, Mr. G. H. Huttmann was sent out to take his place in the Printing-Department. Mr. Huttmann has voluntarily dissolved his connexion with the Society.

In September, 1821, Mr. James Humphreys, appointed Missionary at Malacca, arrived there, together with Mrs. Humphreys.

In 1820, the *Senatus Academicus* of the University of Glasgow granted to Mr. Milne the title of Doctor in Divinity, as a token of their approbation of his theological and literary labours, having previously (in December, 1817) granted the same title to Mr. Morrison, as a token of similar approbation. (See Sketch, No. IX.)

The health of Dr. Milne having suffered much by successive attacks of illness, and by his incessant labours, he took, in the early part of 1822, a voyage to Singapore, for its recovery. Perceiving little amendment, he afterwards proceeded to Pinang. Here his disease rapidly increased, and it was thought proper to remove him, without delay, to Malacca. He died on the 2d of June, only six days after his return to that place.

On the 27th of June, Mr. David Collie, Missionary, arrived at that station. Mrs. Collie died at Madras, while on her way to Malacca, on the 24th of the preceding May.

The same month Mr. Thomsen left Malacca, and joined the Mission at Singapore.

In the early part of 1823, Dr. Morrison visited Singapore, where the Society has a promising Mission. Here he had the honour of several interviews with his Excellency Sir Stamford Raffles, Governor of Bencoolen, &c. &c. It was arranged, by Dr. Morrison, with Sir Stamford, the Resident, Lieut-Colonel Farquhar, and the other Gentlemen of the Settlement, that the Anglo-Chinese College should be removed to Singapore, and associated with a Malayan College, under the general designation of THE SINGAPORE INSTITUTION. The plan of this Institution embraces the cultivation of the following languages of the East, viz. Chinese, Malay, Siamese, Bugguese, Arabic, and the language of the island of Bali, languages spoken by not less than 300 millions of people, to whom, more or less, it is designed to communicate, by means of the proposed Institution, the knowledge of Christianity, and the advantages of literature and science.

The foundation-stone of the Institution House was laid by Sir Stamford Raffles on the 4th of August, 1823.

Missionaries of the Society, at present stationed at Malacca and Singapore, have been already appointed to Professorships in the respective Colleges.

In the prospect of removing the Anglo-Chinese College to Singapore, the College-House at Malacca has been valued, and the estimated amount (viz. 4,000 dollars) paid by Dr. Morrison, who has generously presented the College-House to the Society, for the use of the Mission at Malacca. When it shall be so exclusively appropriated, it is to be called the ANGLO-CHINESE MISSION-HOUSE. It is intended that Chinese Youths shall here receive preparatory instruction in divinity, in order to their afterwards being admitted, if found duly qualified, into the Anglo-Chinese College at Singapore.

The proposed removal of the Anglo-

* A bird's eye view of the College-House forms the subject of the annexed Print. The building was erected on a part of the Society's ground, (which was afterwards given by the Society for the use of the Institution,) and is situated just without the western gate of the town of Malacca, immediately facing the sea, and not far from the beach. The foundations of the house are chiefly of stone. The walls are of brick, and very substantial. The wood work is of a very durable timber, called *Murbow*, which is proof against the attacks of the white ants. The length of the body of the house is 90 feet, and its breadth 34. The height of the side-walls, from the level of the ground, is 35 feet. The verandah, which extends round the building, is 16 feet and a half in front and at back, making the whole breadth of the building 67 feet. Exclusive of the garret and verandahs, the house contains 18 rooms, with a spacious hall on the ground floor, and a lobby of the same dimensions on the first floor. The garret, in case of necessity, would furnish 10 or 12 comfortable dormitories for Native Students. The verandahs, when shut in by slight venetians, are convertible to the most convenient purposes for study. A row of trees, planted on the outside of the College Gate, are omitted in the print, as they would obstruct the view of the building.

Chinese College to that island, involves no change in the principles and plans on which it was originally founded, nor will its property be in any degree alienated. As the College is supported by voluntary subscriptions and donations, the liberality of enlightened and zealous Protestants, of all communities, holding the Common Faith, is earnestly solicited in its behalf. *

The establishment of the Anglo-Chinese College at Malacca, added greatly to the stability and importance of the Mission there, and inspired with new energy and zeal the worthy brethren who conducted it. Their plans were now enlarged, their facilities increased, their labours extended. It would, however, be quite impossible, in this brief sketch, to enter into the particulars of their progress. The following Summary of the result of their labours must therefore suffice.

The result of Dr. Milne's labours in the literary department of the Mission, as far as we have been able to ascertain it, is as follows:—

Translation into Chinese of part of the Old Testament, (chiefly the Historical Books,) in conformity to an arrangement entered into with Dr. Morrison.
Translation, into English, of a Volume of Chinese Moral Essays, called the "Sacred Edict."
Exposition of the Epistle to the Ephesians.
Essay on the Nature, Immortality, and Salvation of the Soul.
History of the Life and Doctrine of Jesus Christ.
Twelve Discourses on the most important Doctrines of Christianity, forming a small Volume.
Twelve Short Discourses, forming a Tract.
An Exposition of the Lord's Prayer.
The Duty of Justice in Dealing.
Evils of Gaming.
Help to Candidates for Baptism.
A Brief Sketch of the Kingdoms of the World.
San Paou, or the Three Pearls, containing an Account of the London Missionary, Tract, and Bible Societies.
†† The last eleven works in Chinese.
Retrospect of the First Ten Years of the Protestant Mission to China (in English.)

Dr. Milne for several years conducted the *Chinese Magazine*—also, conjointly with Dr. Morrison, another periodical work, in English, called the "Indo-Chinese Gleaner."

The following works, in Malay, were compiled, &c. by Mr. Thomsen and others.

Translation of the Gospel by Matthew.
Ditto of Ten Commandments: with an Introductory Essay, explanatory of their Design, &c.; the latter by Dr. Milne.
Ditto of Dr. Watts's First Catechism.
A Summary View of the First Table of the Ten Commandments.
Four Treatises—On the being of God—On the Scriptures—On the Sabbath—On Baptism and the Lord's Supper.
Malay Spelling-Book.
A System of Arithmetic.
Dialogues in Malay and English.
Abridgment of a larger Malay and English Vocabulary.
Malay and English Magazine.
By Mr. Medhurst.
A Geographical Catechism, for the use of the Chinese Schools, in Chinese.
A small Vocabulary of the Fuhkëen Dialect.
By Mr. Slater.
The Foreigner's Visit to Canton, in Chinese.

At the Malacca Printing-Establishment, of nearly all the above works, and, with an exception or two, large editions have been printed, many of which have been widely circulated *in China, Cochin-China, and in numerous Islands of the Malayan Archipelago.* Several works have been also printed, composed by Dr. Morrison and other Missionaries not *immediately* connected with the Malacca station. Of the Chinese Version of the Scriptures the following have been printed at Malacca:—

Numerous copies of Dr. Morrison's Chinese Version of the New Testament.
Ditto of Chinese Version of the Old Testament, executed conjointly by Drs. Morrison and Milne.

The Schools established at Malacca, and in the vicinity, under the wing of the Mission, are—

Seven Chinese Schools, containing together upwards of 200 boys.
A Malabar (or Tamil) School, containing 20 boys.
A School for Malays.
A Malay and English School.
A Female Malay School, under the care of Mrs. Humphreys.

The Chinese Schools were originally under the superintendance of Dr. Milne, who, after a few years, devolved the care thereof on Mr. Medhurst. The Malay and Tamil Schools were under the charge of Mr. Thomsen till his removal to Singapore. All the boys' schools are now under the care of Messrs. Humphreys and Collie.

Christian Worship, in Chinese, Malay, and English, has been usually performed statedly by the Missionaries; English Worship till lately in the Settlement Church. Besides the services performed by the Missionaries, a Chinese Youth, formerly a student in the Anglo-Chinese College, is employed as a Public Reader. He also occasionally assists in the Chinese services of the Mission. The number attending Chinese and Malay worship has been at no time great, but some converts to Christianity from each nation, and several highly promising youths in the College, who have *professedly* embraced the Christian Faith, afford encouragement to expect that the Seed of the Word, which has been, and is still being, extensively scattered by means of oral instruction and the circulation of the Scriptures and Religious Tracts, will at length, through the Divine Blessing, reward the toil of the Sowers, and gladden the hearts of the Reapers with an abundant harvest.

Christian Friends,

Let us not fail to pray, with devout, believing, and importunate supplications, that this happy issue may at length crown our hopes. In the mean time let not the Missionaries abroad, nor the Friends of the Society at home, be "weary in well doing," but *be steadfast, immoveable, always abounding in this good work of the Lord, forasmuch as we know that our labours shall not be in vain in the Lord.*

* Subscriptions and Donations will be thankfully received by W. A. Hankey, Esq. Treasurer to the Missionary Society, 7, Fenchurch Street, London; by the Secretaries, at the Mission-House, 26, Austin Friars; and by all the Directors.

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APRIL, 1825.

Missionary Sketches, No. XXIX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATIONS OF HINDOO IDOLS.

No. 2. Garoor, King of Birds.

No. 1. Indra, King of Heaven.

REMARKS ON IDOLATRY, AND DESCRIPTION OF THE FIGURES.

REMARKS ON IDOLATRY.

IDOLATRY, while it is itself one of the greatest of sins, affords one of the most melancholy proofs of that blindness of understanding which sin produces. That beings endowed with reason should bow down and worship material substances, (blocks of wood and stone, for instance,) alike destitute of thought, sensation, and life, might seem, if the fact were not so well attested, to exceed all the bounds of human belief.

At an early age, the inhabitants of the world were sunk in idolatry. *Darkness covered the earth, and gross darkness the people.* The Almighty did not, however, at once cut off the nations who thus dishonoured him, but chose from among them a people for himself, whom he held up, with a stretched-out arm, as a lamp of light, in the centre of the surrounding darkness. He even condescended to become himself the King of this chosen nation—gave them laws from his own hand—kept up with them a communication by miraculous means—instituted for them a significant form of ceremonial worship—appointed them Judges or Rulers—sent them, from time to time, Prophets and Deliverers—and visited them with a succession of mercies and judgments, administered in such a manner as plainly to evince that he alone was the Dispenser of them. These methods he employed to preserve in their minds a constant sense of his existence, omniscience, omnipresence, power, holiness, and loving-kindness, and also of the homage, love, and service which they owed to him as their Creator and Benefactor.

Thus strongly were the Israelites guarded against the infection of the surrounding idolatry. But the Almighty employed various other means for their preservation against this dreadful evil, a few of which we will also notice. In the most solemn manner He proclaimed his own character, in the following words;—THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY, TRANSGRESSION, AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY."* It might have been reasonably expected, that a people to whom such an exalted, solemn, and attractive description of the divine character had been given, would never be found to stoop to the base degradation of idolatrous worship. They were also specially counselled and warned against this abomination. Thus spake Jehovah to them by his servant Moses. "Take heed unto yourselves, lest ye forget the covenant of the LORD your God which he made with you, and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee, for the LORD thy God is a consuming fire, even a jealous God." If "ye shall corrupt yourselves and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall be utterly destroyed; and the LORD shall scatter you among the nations."*

Of the Ten Commandments, two, and the first two (perhaps, to mark the exceeding sinfulness of the sin, and its being the spring of all other sins), are directed against this error. If men do not love, adore, and serve the one living and true God, they will be sure to fall into idolatry of one kind or another; that is, their affections will inordinately cleave to the "creature," which, therefore, they will worship and serve "more than the Creator," whether the object be an image or any thing else.

That no pretext for idolatry might be afforded by the Levitical worship, although distinguished by the great splendour of its furniture and ceremonies, the middle of the mercy-seat, which was sacred to Jehovah himself, was *left entirely empty; i. e.* no material image of the deity was allowed to be placed there; and even the images of the cherubim, fixed at each end of the mercy-seat, and overshadowing it, *were not permitted to be seen by the people*, but only by the High Priest, and by him only once in the year, when he went into the Holy of Holies with the blood of the Annual Atonement. And further, when the Lord himself descended, and gave the law on Mount Sinai, although he spake to Moses in the hearing of the multitude, it was out of the midst of the cloud, without any visible symbol or appearance. Accordingly, Moses particularly notices this circumstance, when warning the Israelites against idolatry. "The Lord (says he) spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice." And again, "Take ye, therefore, good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under heaven."†

* Exod. xxxiv. 6, 7.

* Deut. iv. 23—27.

† Deut. iv. 12 & 15—19.

A short time only, had elapsed after the giving of the law of the Ten Commandments on Mount Sinai, when the people finding "that Moses delayed to come down from the mount, gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." And when Aaron had made them a golden calf, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt!"* This instance of daring impiety, issued in the death of three thousand of the idolaters.

Nevertheless the proneness of the people to idolatry still remained, nor did the alternate mercies and judgments of the Almighty, continued during many hundred years, win or warn them entirely from this iniquity. At length the whole nation was successively carried into captivity; ten tribes into Assyria, and two (viz. those of Judah and Benjamin) to Babylon. The latter, after a bondage of seventy years, returned to Jerusalem, and rebuilt the city, and never more relapsed into idolatry, but, on the contrary, regarded it ever afterwards as *an abomination*. Thus the Almighty now inflicts, sometimes during a long series of years, comparatively gentle strokes on his offending children, but if these do not prove effectual, rather than they should not be delivered from their besetting sin, he at length adopts more severe methods of accomplishing his purpose,

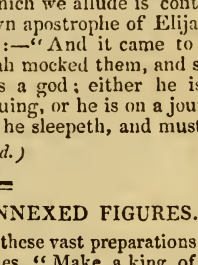
We have already alluded to the gross absurdity of idolatry. It is worthy of remark, that into the Bible, serious and solemn as are its topics and its design, the lively figure of irony is admitted; but it is directed only against idolatry, as though to intimate that the error is too gross or ridiculous for grave reasoning and expostulation. The instance to which we allude is contained in the well-known apostrophe of Elijah to the priests of Baal:—"And it came to pass at noon that Elijah mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked."†

(To be continued.)

EXPLANATION OF THE ANNEXED FIGURES.

Indra.

Figure No. 1.



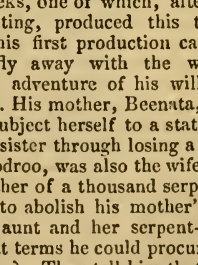
Indra,‡ king of heaven, (says the Rev. Dr. Marshman,) was produced from Brahma; and by him appointed to the government of the debtahs, or inferior deities.

His character is of the dark kind; fearful, envious, and even thievish. He stands in very great awe of the brahmans, and not without reason; having often felt the power of their curse, almost to the rending of his kingdom from him; of which the following may serve as an instance.

Koishap, an eminent Monee, once made a great sacrificial feast, at which all the debtahs attended. Indra, in his journey, passed by a multitude of pigmy or dwarf brahmans, sixty thousand of whom could march in a thumb's length! Coming to a cow's footstep, filled with water, these gentlemen of the Poitga were utterly at a loss to think how they should get over. Indra, beholding their distress, could not forbear laughing. This so incensed the little creatures, that, abandoning the feast, they fell to sacrificing, that they might deprive Indra of his kingdom, and make another. "Is this his pride? (say they) Does he dare to laugh at a brahman? We will make an Indra who shall be an hundred times as strong as he, and shall conquer every one in the three worlds! [Heaven, Earth, and Patal, or the world of snakes.] Indra upon this flees to Koishap, and beseeches him in the most earnest manner to intercede with the dwarf-brahmans in his behalf. Koishap goes, and represents to them how many entreaties it had cost them to obtain Indra from Brahma; why then should we now reject him for one crime? Being somewhat mollified, they ask, "If we should forgive Indra what shall we do with all this wood, and these vast preparations for sacrifice?" He replies, "Make a king of birds, instead of a king of heaven." To which they consent, and make Garoor, who will be afterwards mentioned. Koishap then goes to Indra with this joyful news, and counsels him never to laugh at a brahman again; saying, "From the rage of the sun, of fire, and of poison, we may escape: but if a brahman be angry there is no remedy!" Indra solemnly promises to comply with this counsel in future.

Garoor.

Figure No. 2.



Garoor, is the king of birds, whom the dwarf brahmans made: he was born of Koishap and Beenata. It is related in the Mahabharat that his mother was delivered of two eggs, something like the Leda of the Greeks, one of which, after a thousand years, bursting, produced this terrible being, who at his first production caused the mountains to fly away with the wind of his wings! One adventure of his will suffice to describe him. His mother, Beenata, had the misfortune to subject herself to a state of servitude under her sister through losing a wager. This sister, Koodroo, was also the wife of Koishap, and the mother of a thousand serpents. Garoor, wishing to abolish his mother's slavery, applied to his aunt and her serpent-family, to know on what terms he could procure his mother's freedom? They tell him that if he could procure the moon for them, in which was deposited the amreeta, or water of immortality, his mother's servitude should be abolished. To this joyfully consenting, he hastes back to his mother, tells her he will immediately set her free; but beseeches her, previous to his setting out on this enterprise, to give him something to eat.

* Exod. xxxii. 1—4. † Or, Beadra.

† 1 Kings xviii. 27.

She advises him to go to the sea-side, and pick up whatever he could see; but conjures him to beware of eating a brahman: adding that there is no way of escaping, if a brahman should be angry. Perplexed with this, he asks her how he shall know a brahman? She, after giving him directions, adds, "Should you at any time feel a burning heat in your stomach, be sure you have eaten a brahman." Thus instructed, he sets off. "At his flight the three worlds trembled, and were agitated like the sea at the general deluge!" Passing by a country inhabited by fishermen, he opens his mouth, and at one breathing draws them in, houses, town, and all! However, among these happened to be a brahman, who caused such an intolerable burning in his entrails, that Garoor, unable to bear it, calls in the greatest haste for him to come out! The brahman refuses, unless his wife, a fisherman's daughter, may accompany him. To this Garoor consenting, they both come forth, and thus relieve him.

Garoor, pursuing his journey, meets his father, Koishap, to whom complaining of great distress through hunger, he directs him to a certain lake, where an elephant and a tortoise were fighting. The tortoise's body covered the space of *eighty miles*, and the elephant's *one hundred and sixty miles!* Garoor going, with one claw seizes the elephant, with the other the tortoise, and perches with them on a tree, whose height was *eight hundred miles!* The tree breaks with his weight, and unhappily there were many thousands of the pigmy brahmans worshipping on it. Trembling lest he should destroy any of them, he takes into his beak the bough on which they were. Having the elephant and tortoise in his claws, and the bough in his beak, he flies about a long time, not knowing where to alight. Koishap, his father, seeing him, says, "Son, what have you done? On this bough hang six thousand pigmy brahmans! Deliver yourself before they are angry." Then turning to the brahmans, he tells them that what Garoor is doing is for the good of all; and therefore entreats them not to be angry with him. The pigmy brahmans, pleased with Koishap's entreaty, march off to Heemaloy; and Garoor, alighting on a mountain in an uninhabited country, finishes his repast on the tortoise and elephant. Garoor then pursues his journey; and, having surmounted astonishing dangers, seizes the moon, and hides it under his wing. On his return he is attacked by Indra and the other debtahs, whom he discomfits completely. On which Veeshnoo himself descends, and an unspeakable combat ensues. At last Veeshnoo says, "I am pleased with thy bravery: ask me any favour—I will give it." Garoor says, "Let me be unconquered in the three worlds, and sit higher than thee." Veeshnoo says, "Thou shalt thus remain, and sit on the pinnacle of my temple." Garoor says, "Now I will give thee a blessing: what wilt thou have?" Veeshnoo says, "Be my carrier: let me ride upon thee!" Garoor consents; and taking his flight, reaches home; and claiming his mother's freedom, places the moon on the *khoss*, or grass, before the serpent-family; telling them to bathe, and then drink the amreeta. They, full of joy, go to bathe: in the mean time comes Indra; and, stealing the moon, replaces it in its orb; thus cheating the serpents of the amreeta!

These stories (adds Dr. Marshman) are *modern* compositions, and are actually current at this time. When once a vicious misinterpretation of *ancient narrations* is adopted, and fanciful additions are suffered, to what lengths may they not proceed!"

Christian Friends,

Such are specimens of that system of Idolatry and Superstition, which enchains the mind and debases the character of millions inhabiting the regions of Hindostan. How melancholy the reflection, that so large a portion of the human race should be so deluded by the *Deceiver of the Nations*. But this is not all. Many other extensive countries, containing hundreds of millions, are deluded and debased, more or less, by similar errors. And where is the remedy for this wide-spread and deeply-rooted evil? In the Gospel, and in the Gospel alone; to convey which to heathen lands, Societies are formed, and Missionaries are sent out to preach, and the Scriptures are translated and dispersed, and Schools are established, and other similar means employed, and, blessed be God, not without good effect. The destruction of idolatry in some parts of the world, should encourage us to look forward to its downfal in others. The light of Christianity is gradually spreading in many places where the people have not as yet renounced their idols; but the unobstructed spread of that light must, at length, be fatal to them—Pagan and Papal idolatry and superstition are equally unable to resist the *brightness of His coming*, who is *a light to lighten the Gentiles, as well as the glory of his people Israel.*

Each person who subscribes to the Missionary Society *One Penny per week*, or more, is entitled to one of the Quarterly Sketches, and each person who collects from his friends or neighbours to the amount of *One Shilling per week, or upwards*, for the Society, is entitled to receive the Quarterly Chronicle of the Society's Transactions. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to the Rev. John Arundel, Home-Secretary, Mission-House, No, 26, Austin Friars, London.

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JULY, 1825.

Missionary Sketches, No. XXX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATION OF LAKSHMI, THE CELEBRATED HINDOO GODDESS.

DESCRIPTION

OF

LAKSHMI,

THE CELEBRATED HINDOO GODDESS.

LAKSHMI,* the Hindoo Goddess represented in the print, with the emblems of *divinity*, and standing on a lotus-flower,† is fabled to be the consort of the god VISHNU. She is the Goddess of Fortune, (or Abundance,) the Queen of Beauty, and every thing grand and splendid is attributed to her. She is said to have sprang from the sea, and her production is thus described in the *Ramayana*.‡

"The gods again agitating the sea, after a long time appeared the great goddess, inhabiting the *lotos*, clothed with superlative beauty, in the fresh bloom of youth, covered with ornaments, and bearing every auspicious sign; adorned with a crown, with bracelets on her arms, her jetty locks flowing in ringlets, and her body, which resembled burning gold, adorned with ornaments of pearl. The great goddess appeared with four arms, holding a lotos in her hand; her countenance incomparable in beauty."

We extract the following lines relating to the origin of LAKSHMI, from Sir William Jones's Hymn, addressed to that goddess.

"Not long inswathed the sacred infant lay,
(Celestial forms full soon their prime attain;)
Her eyes, oft darted o'er the liquid way,
With golden light emblaz'd the darkling main:
Her loose hair with the bounding billows play'd,
And caught in charming toils each pearly shell
That, idling, through the surgy forest stray'd;
When ocean suffered a portentous change,
Toss'd with convulsion strange:
For lofty *Mandar* from his base was torn,
With streams, rocks, woods—by gods and demons whirl'd,
While round his craggy sides the mad spray curl'd—
Huge mountain! by the passive tortoise borne.
Then sole, but not forlorn,
Shipp'd in a flower, that balmy sweets exhal'd,
O'er dulcet waves of cream PED-MALA sail'd.
So name the goddess, from her lotus blue,
Or CAMALA, if more auspicious deem'd;
With many-petal'd wings the blossom flew,
And from the mount a flutt'ring sea-bird seem'd,
Till on the shore it stopp'd—the heav'n-lov'd shore."

The followers of Vishnu esteem LAKSHMI as the Mother of the Earth, (though we have just seen that the *Ramayana* represents her as having herself sprung from the sea!) and one of their sects even worship her as the symbol of the Eternal.

According to the Hindoo mythology, PRIT'HU, a form of VISHNU, produced by churning with a stick in the right arm of his father *Vena*, (a tyrannical prince, who died without children,) which was opened for the purpose, married a form of the goddess LAKSHMI, who was therefore called PRIT'HIVI, and was in fact the earth—(the *mother* of the earth it seems is now the earth itself!)—and at this time refused so obstinately to give her supplies to mankind, that PRIT'HU was forced to beat and wound her; when she (the earth) assuming the form of a cow, ascended to the ethereal region to complain to the gods; who on learning that she withheld the common necessaries of life, not only from mankind in general, but even from her husband, rejected her complaint. PRIT'HU and his descendants were allowed to beat and wound her in cases of non-compliance, and since that time mankind are continually wounding her with ploughs, and other implements of husbandry.

The Hindoos hold an annual *fast* in honour of LAKSHMI, which is succeeded by a great *festival* at night, when the houses and trees are illuminated. The Hindoo women, in imitation, as well as in honour of LAKSHMI, bathe on certain days, on one day in particular, being that on which the goddess herself is supposed to have bathed, and which they consider, therefore, as being peculiarly auspicious, as regards a beautiful progeny.

In the obsequies performed in honour of deceased ancestors, LAKSHMI is earnestly invoked, particularly *when* a votary, *by gifts to Brahmins*, is desirous to obtain eternal happiness for the deceased! On such occasions, a donation of a milch cow is made to the Brahmins, and many ceremonies performed. Prayers are afterwards offered to the goddess, during which a Brahmin holds the *sacred animal* by the tail! We select the following as specimens of the petitions.

"May the goddess assume the shape of a milch cow, and procure me comfort."—"May she who is the LAKSHMI of kings be a boon-granting cow."—"May she who is the exerted power of sun, moon and stars, assume the shape of a milch cow for my prosperity!"—"Since thou art the consuming power of them who eat solemn sacrifices, therefore being the cow that expiates every sin, procure me comfort and invoke the goddess, who is endowed with the attributes of all the gods, who confers all happiness; who bestows abodes in all worlds, for the sake of all people; I pray to that auspicious goddess for immortality and bliss."

The "boon-granting" cow, who is thus honoured, is called SURABHI, her descendants are much revered by the Hindoos, and it is usual for the Brahmins, before their breakfast, to feed a cow, saying, "Daughter of SURABHI, framed of five elements; auspicious, pure, holy, sprung from the sun; accept this food as a salutation from me."

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* The word *Laksh*, in *Sanscrit*, whence her name is derived, has the meaning of lux *(light)* as well as of luck, luxury, &c. Her name is often spelled LUXMI, and this is the usual mode of pronouncing it in the western parts of India.

† She bears several other names, among the rest that of Kamala, or *lotos-like*.

‡ The *Ramayana* is a Hindoo mythological Poem, of considerable merit as a composition. The author's name is VALKMIKI. The poem is epic in its form, and is so highly venerated, that the *Sudra*, or fourth class of Hindoos, is not permitted to read it. At the end of the first section of the work, it is said, that whoever, of the first three tribes of Hindoos, duly reads this *sacred* poem, will receive a great benefit—if a *Brahmin*, he will acquire learning and eloquence; if a *Kshettria*, he will become a monarch; if a *Vaisya*, he will obtain great opulence by commercial pursuits; and that if a *Sudra hears it read*, he will become great!

CHRISTIAN FRIENDS,

If you have read the foregoing account of the fabled goddess of the Hindoos, LAKSHMI, you have beheld another specimen of the gross folly and inconsistency of their religion; for idolatry, as we have lately remarked, is as full of absurdity as it is of wickedness.* Idolaters, indeed, though they have "become fools and vain in their imaginations," yet *profess themselves to be wise;* but then it is because their "foolish heart is darkened," and they at length cease to *discern between their right hand and their left.* To bestow a portion of our labour and our property to promote the destruction of IDOLATRY, must be, on every account, a most benevolent application of those means of doing good; and the more so as the range of his empire is so extensive; many hundreds of millions being still under the dreadful sway of that tyrannical usurper. The blessed fruits which have appeared where his power has been overthrown, in consequence of missionary exertions, are most gratifying; and delightful is it to contrast with the absurdities of superstition and the abominations of idolatrous systems, the enlightened good sense and exemplary conduct of those who have renounced them, and cordially embraced Christianity. This observation you will find beautifully exemplified in the following extracts from an account of a public meeting of the United Auxiliary Societies of Raiatea and Tahaa, two islands of the South Seas, held on the 12th of May, 1824, transmitted by Mr. John Williams, missionary in the former of those islands.

SPEECHES OF NATIVES,

AT AN ANNUAL MISSIONARY MEETING,

Held in the Island of Raiatea.

After the Secretaries had read their Reports, TAMATOA, the King of Raiatea, delivered an address with much energy, to the following effect:

"Dear Friends—This is the fifth year that we have met together at Raiatea for this good purpose. My heart is greatly rejoiced that Tahaa and Raiatea are united in so good a work. Our labour has not been in vain: lands that were in darkness have been enlightened by our instrumentality; idols have been scattered to the wind; the word of God has been planted, has taken root, and grown; we behold its luxuriant appearance with pleasure. Surely we have been well paid for our labour: rejoice greatly. We have prayed for the spread of the Gospel; it has spread. We have used the means; they have been blessed. Let us continue to labour, till every land shall have teachers from God, to teach them the path of life. Our fame has spread greatly; let us act worthy of that fame. How disgusting to have fame, and not to be worthy of it! Our lamp has shone brilliantly; let us use the means, that it may continue to shine before men, that they may glorify our Father. We have become as a trunk from which many branches have sprung; let us set a good example to all our branches, that we may be like a good trunk, whose branches are luxuriant. If we, the trunk, are evil, how can we expect that our branches will be otherwise? But they *will,* they will go on, they will grow; and if we who were first are not diligent, we shall soon be last. Then let us be diligent, friends; let us not be tired in subscribing our little property; let us send teachers; let us continue to pray, and God will continue to bless us. Let us ourselves not return back, lest Christ should say to us, as he said to Capernaum, 'Thou,' &c." †

FENUAPEHO then arose, and spoke to the following effect:—"Praise to God well becomes us, dear friends; but let it be heart-praise. Do what we will for God, he looks at the heart. We give our property for the spread of his Word; do we give it with our heart, willingly, cheerfully, to the Lord? His Word is to be great among the Gentiles, from the rising to the setting of the sun. Consider what we were formerly: now, how very happy we are in our circumstances and all that relates to us. The glory of God is resting upon us. Britain was the trunk from whence all this good has come to us. We knew nothing of Societies formerly; now this *new property,* a Missionary Society, is seen amongst us. Praise God for his goodness, and labour that others may see and know as we do. We were dwelling in a dark house formerly, and did not know the evil and despicable things that were in that dark house. The lamp of light, the Word of God, has been brought, and we behold with dismay and disgust this and that. But stop: some are killing themselves this very day, while we are rejoicing. Some are strangling their children, while we are saving ours. Some are burning themselves in fire, while we are bathing in the cool waters of the Gospel. What shall we do? We have been told by the *Missionary* this day, that God works by means: sending his Word is one means; sending his servants, another means; to effect which property must be given. This we have; this we can give. Prayer is another means in our power. Let us pray fervently. Let us not covet our property, but give it freely for so good a purpose; lest our prayers should condemn us, when we pray, 'Send forth thy Word, make it grow,' and do not use the means. I'll say no more, but let us all cleave to Jesus."

[The cause advocated by such men as Fenuapeho, is well advocated; for he acts as he wishes others to act. He has eight or nine children; for every one of whom he gives, as well as for himself and wife, 5 bamboos each, and has done so for several years—amounting to 50, or more, bamboos of oil each year.]

After Fenuapeho had spoken, Mr. Bourne read a long and interesting letter from a native Teacher, left at the island of Mautii.

AHURISO, a Chief from Otaheite, an intimate friend of the late king Pomare, and a very sensible man, then arose and said, "He had been at

* See Sketch, No. XXIX. *Remarks on Idolatry,* which will be continued in a future number.

† Matt. xi. 23.

May Meetings at this place and that place, but thought he felt his heart more full of joy now than he ever did before. To hear and see the kings and chief persons advocate the cause of Christ is gratifying indeed. My compassion has been growing greatly towards those who are still in darkness—still killing themselves for Satan. Shall we sit still and do nothing? God could work without us; he did say, *Let there be light, and there was light;* but he pleases to work by us. Let us work, then, and give our property to assist the great Society in London in their great work. God the Father had work, God the Son had work, God the Spirit had work, in the redemption of souls; and shall God work, and we sit still? Shall Jesus pray, and we be silent? God has given us strength, breath, and ability, to work and pray, to assist and support his servants in their great work. Work, then, for Jesus Christ."

FAARIRI, from Tahaa, spoke for a short time, exhorting to liberality and cheerfulness in the good work.

ATITUETA, one of the Deacons, spoke as follows:—"We are told by Daniel, that God is to set up a kingdom that shall never be destroyed. The four great kingdoms, where are they? The Babylonish, the Persian, the Grecian, and even the Roman empire, compared to iron, where are they all? The stone, the small stone, cut out of the mountain, is to fill the whole world. It is filling the world. It is a kingdom that shall never be destroyed. Let us be concerned to assist in extending the limits of this excellent kingdom." He concluded by a very apt application to each individual, that all might become subjects of this kingdom.

ITAE, from Tahaa, spoke upon the excellency of the Gospel of Christ. "What had been suffered by some from attachment to it? Shadrach, Meshech, and Abednego were cast into the furnace; and shall not we testify our attachment, by contributing to send it to others? Consider how much was given by us formerly to Satan. Are there not some present who have given *tui aha*,†—many pigs, their five, their eight, their ten pigs at once to the Evil Spirit? Now we are only called upon to give five bamboos—our three balls or measures of arrow-root. Let us give willingly, as unto the Lord."

TEMAURI, another of the Deacons, arose, and after a few comparisons, tending to show that all sought means to accomplish their desired end; as the fisherman his net, hooks, baits, &c. proceeded—"So will those who love Christ. They will seek means to send his Gospel to other lands, that others may know Christ too. I have been seeking a name by which to call this property thus subscribed and thus collected, and think it may be called, *Property to seek out lost souls.* Are not the souls of those living in darkness lost souls? And is not this property the means by which they obtain the light of life? It is the thought of lost souls that animates good people in their labours. They do not collect property for themselves; it is for lost souls. We give property for every thing; if we want a canoe, we give property for it; if we want an axe, we give property for it; if we want a net, we give property for it; and are lost souls not worth giving property to obtain? Think of lost souls, and work while it is called *day.*"

VAHINE UME, of Tahaa, addressed the meeting, and compared the Society to a ship; prayer, to the sails; and the Spirit of God, to the wind. He exhorted to diligence and liberality, which (he said) would be acceptable to God.

TE AMO† arose, and said:—"My beloved brethren—but it is not I that have loved you; it is God that has loved us all. It is well for me to speak of the love of God—I who am so great a sinner against the king and against God. I am the chief of sinners; but God has plucked me, I hope, as a brand from the burning. We talk of giving property to God; God is the Lord of it all. It is not we that give it to him; but he that has given it to us, together with hands and strength to work it. Let us, therefore, rejoice, and work for Him with the hands he has given us. Angels are beholding us this day; they are all ministering spirits, (as we heard from our teacher last Sabbath,) and rejoice greatly, with wonder, at the work the Lord is doing."

† *Tui aha* is the name of a piece of sinnet passed through the nostrils of a dedicated pig.

† Te Amo was formerly among the ring-leaders of a rebel-party, who have all now submitted themselves to the authority of the king. They have also been baptized, and have acted ever since with great consistency. Many of them are candidates for the Lord's Supper.

Each person who subscribes to the Missionary Society *One Penny per week*, or more, is entitled to one of the QUARTERLY SKETCHES, and each person who collects from his friends or neighbours to the amount of *One Shilling per week, or upwards*, for the Society, is entitled to receive the QUARTERLY CHRONICLE OF THE SOCIETY'S TRANSACTIONS. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to the Rev. John Arundel, Home-Secretary, Mission-House, No, 26, Austin Friars, London.

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

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OCTOBER, 1825.

Missionary Sketches, No. XXXI.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

Order of the Procession.

1. Foreigners.
2. Missionaries.
3. Favourites and Attendants of Keopuolani.
4. THE CORPSE.— Pall bearers, queens of Riho-riho, and the daughter of Hoapiri.
5. The young Prince and Princess.
6. The late king Riho-riho,† (or Tamehameha the Second,) and Hoapiri, husband of Keopuolani.
7. Karaimoku, (the Prime Minister,) and his brother, Boki, Governor of Oahu.
8. Taumuarii and Kaahumanu, King and Queen of the Island of Tauai, (or *Atooa.*)
9. Kuakini, Governor of Hawaii, (or *Owhyhee,*) and Kalakua, mother of Kaumehamaru,† Queen of Riho-riho.
10. Piia, one of the late queens of Tamehameha, and sister to Kaahumanu; and Wahinepio, sister of Karaimoku.
11. Kaikeoeva, Guardian of the young Prince, and Governor of Tauai; and Keaveamake, his wife.
12. Naine, the National Orator of the Sandwich Islands; and Kupiolani, his wife.

† Since deceased.

PARTICULARS

OF THE

CONVERSION, ILLNESS, AND DEATH

OF

KEOPUOLANI,

Late Queen of the Sandwich Islands, and first baptized Hawaiian (i. e. Owhyhecan) Convert.

In our Sketch, No. XXVII. (for October, 1824,) we gave an extract from the Journal of Mrs. Ellis, wife of Mr. William Ellis, Missionary in the Sandwich Islands,* containing an account of the baptism and death of Keopuolani, the late queen-dowager, and mother of the late king, Tamehameha II. (otherwise called Riho-riho,) who died in England, a few days after his queen, in July, 1824. We now present to our readers further particulars of this excellent woman, extracted from an interesting memoir, recently published by the Society.

Keopuolani was very honourably descended from a family of chiefs, who had long governed Hawaii, (or Owhyhee,) and other islands.

When the American Missionaries first arrived in April, 1820, the chiefs were consulted about the propriety of permitting them to establish themselves in the islands, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

In August, 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry. In February, 1823, she and her husband desired that a teacher might reside with them, and Taua, one of the native teachers who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

From Auna,† several circumstances have been collected which deserve notice. One morning, when confined by illness to her couch, many of the chiefs and people being about her, she said, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and I must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. But she reproved them, and told them that they still retained their "dark hearts," and insisted upon her request being complied with, which was at length done, and she enjoyed a season of prayer.

At another time, a high chief, who had been her intimate friend, visited her, and said, "Let us drink rum together as we formerly did; we have had enough of this new Word; let us cast it away and regard it no more." But she replied, "I will never adopt that wicked custom; I am afraid of the everlasting fire." She then turned to Taua, and said, "My heart is much afraid that I shall never become a Christian." He replied, "Why, what is in the way?" She said, "I think I am likely to die soon." He added, "Do you not love God?" She answered, "O yes, I love, I love him, very much." Taua then proceeded to give her such instruction as seemed suitable to her case; at the close of which she said, "Your Word I know is true; it is a good Word; and now I have found a Saviour, and a good king, Jesus Christ."

At another time, when she was so ill that it was apprehended she would very shortly expire, she sent for Taua to come and pray with her. He came, but the house was full of people and chiefs who stopped him at the door, and would not suffer him to enter. They then told Keopuolani that it would not be proper to admit him, for he was a bad man, and would tell her many lies. She answered, "My teacher is not a bad man, he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full; there is no room." She said, "Then you must make room." They said, "What do you want with this Tahitian?" She answered, "He is my good Christian teacher, and now, while I am sick, I desire he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She replied, "Why do you say there is no room? there is room enough. I have done praying to my old gods, to stones and to wood; and my desire now is, that while I live here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life. But he still remained at the door with the gospels in his hand. At length she cried out, "Taua, come into the house and pray with me." Some of the chiefs still opposed, but the king, her son, approached, saying, "Let him come in; and let all the chiefs and people be perfectly quiet, while the good teacher of my mother prays to Jehovah."

From this time she manifested a strong desire that her people should attend to religious instruction, and when on one occasion, a sermon was about to be preached in her house, and most of her attendants continued out of doors, she said, "Some people have ears, and some have not—all those who have ears are desired to come in, those who have no ears may stay out."

When she was informed, that a reinforcement of missionaries had arrived from America, she desired to see them, and, being at

* Mr. and Mrs. Ellis, are at present in this country.
† A Tahitian Teacher.

that time ill on her bed, she raised her head a little from her pillow, and cordially welcomed them to the islands. Those who witnessed this scene, will never forget the mild and beautiful expression of her countenance on that occasion.

Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about 15 weeks after her removal to that place.

When on their way to this island, she told the missionaries that she would be their *mother;* and indeed she acted towards them in a truly maternal manner. She desired them immediately to enter upon the work of instruction, and said, "It is very proper that my sons (meaning the missionaries) may be with me every morning and evening at prayers." They attended accordingly, and usually gave an address; after which, Taua and the interpreter prayed. A hymn in their own tongue was also sung.*

She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making inquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."†

Powerful efforts were made by some of the chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause. When one of the chiefs said, "You study too much; you are an old woman, and should study but little," she replied, "I am, indeed, an old woman, and shall soon die; I must therefore learn fast, or I shall die before I have obtained the good which I seek." On one occasion several of the chiefs combined their endeavours to induce her to relinquish her religion. They said that part of what the missionaries told them was true; and admitted it was good to learn reading and writing: but as to praying, preaching, and keeping the Sabbath, it was of no use, adding, that they had been informed that the people in India can read and write very well, and yet keep to their gods of wood and stone, as they always did.

Before she gave any answer, she sent for Taua for information respecting India, and then replied: "The people of India are still heathens; they are still in darkness of heart, as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die, go to Satan, and the world of misery; but trouble me no longer."

Some time after this, she was taken seriously ill, when, in an interview with a chief, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and I love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised at my death.* Let not my body be disturbed. Let not my bones be separated, and the flesh taken off, as in the

* A few weeks after the queen dowager had removed to Lahaina, the king, her son, who usually resided at Oahu, came to visit her. The following interesting account of their meeting, on this occasion, we extract from the Journal of the missionaries Messrs. Richards and Stewart,

"He landed in a small boat, accompanied by a single chief, and saluted us in the most polite and friendly manner. After embracing his queen and the princess, he took one under each arm and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview, after a month's separation. According to their custom, the chiefs had assembled, and were formally seated on thier mats, in a large circle before the tent of *Keopuolani*, waiting the approach of their monarch. He entered the circle opposite to his mother, and where *Wahinepio*, the sister of *Karaimoku*, and mother of his youngest queen, was seated. He dropped on one knee to salute her, on which she burst into tears, and springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; and while gazing on him, the old lady's heart seemed to float in her eyes, and every feature 'told a mother's joy.'"

† On one occasion, in conversation with the missionaries, she said, "What a pity it is you did not come in the days of our childhood, that we all might have learned the true way." This sentence should never be forgotten.

* At the death of chiefs their bodies were always cut to pieces, their flesh burnt, and the bones preserved. These were committed to the care of some chief, and during his life were venerated, or, indeed, worshipped. When the chief died who had the charge of the bones, they were secretly conveyed to some unknown place, and nothing more was heard of them. In some rare cases, however, they were preserved for two generations. The prevalence of this practice accounts for Keopuolani's charge respecting her remains. The common people are buried secretly in the night. This practice prevails universally through the islands, except among the few who regard the instructions of the mission. The "evil customs," of which Keopuolani spoke, were of the most criminal kind. It had, from time immemorial, been the practice, at the death of high chiefs, for all the people to indulge with impunity, and without restraint, in every kind of wickedness. They threw off the little clothing which they usually wore: a man might steal from any place with impunity; neighbours, who were at enmity, might take any revenge they could get; it was no crime for a man to burn his neighbour's house, put out his eyes, take his life, or that of any one of his family. Knocking out each other's teeth was a common and almost universal practice during the days of mourning. But if by any means a man was so fortunate as not to lose any of his teeth by the violence of another, he would, with a sharp-pointed stone, dig them out himself: for it was a disgrace to any man not to lose some teeth at the death of a high chief! In consequence of these customs, there are few men to be found who have not lost some of their fore teeth.

days of dark hearts, but let my body be put into a coffin. Let the teachers attend and speak to the people at my interment. Let me be buried in the ground after the manner of Christ's people."

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, [her daughter.] See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

The day before her death, she conversed with Karaimoku respecting her children. She said, "I wish much that my two children, Kauikeouli and Nahienaena,* should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions." She then added, "And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven." In the same interview she expressed her earnest desire to be baptized.

Soon after this interview she called for the king, her son, and her two other children, and all the chiefs, whom she addressed thus:

"I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven."

She then turned to the chiefs, and said, "Watch over the king, my son, and over my two younger children. See that they are brought up in the right way. Protect the missionaries, and cease not to keep the commandments of God."

In the morning of the day on which she died, her two teachers, Taua and Auna, pressed through the crowd of chiefs who opposed their entrance, to her bedside. Auna said, "How do you feel, now you are about to leave the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my children, my people, and my teachers. But it is not dark now; it would have been had I died before these good times. You must pray for me; and all the missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me."

Just at this time some of the ordained missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming, to be described. The highest chief in the Sandwich Islands, one of the first-fruits of the Christian Mission there, in presence of the king, his queens, and all the chiefs, in her dying moments, thus sealed her faith in the Christian Religion. In about an hour after she fell asleep in Jesus. Sept. 16, 1823. She was in her 46th year.

We wish all who read the memoirs of Keopuolani, to call to mind that she was once a heathen, a heathen too who was *satisfied* with the *system of idolatry*, notwithstanding all its horrors. For her the altar was once stained with the blood of human sacrifices; and had she and her people remained unenlightened, the same murderous altar would doubtless have been stained again at her last sickness. Let the reader form the contrast between the two periods of Keopuolani's life. Let him remember too, that it was instrumentally through the benevolence of Christians that the sting of death was taken away, and the gate of heaven was opened to receive her.

O that we could speak to the readers of this Sketch with Keopuolani's voice, or inspire them with her feelings, when she said, "It is not dark now; it would have been had I died before these good times."

Let the friends and supporters of missions to the heathen, into whose hands this short narrative may fall, call to mind that their offerings furnished a part of that light which shone around her path to the grave, and dispelled the darkness which otherwise would have hung over it.

Let him who thinks that the heathen will never be converted, tell, if he can, why other heathens may not be converted, as well as the highest chief on the Sandwich Islands.

Yes, the heathen *can* be converted. Some of them have been, all will be turned unto God. *Yea, all kings shall fall down before Him,—all nations shall serve him.*

May all who read of Keopuolani, be encouraged to renewed and more vigorous exertions in that work which, though great and difficult, will, through the aid of our Almighty Helper, certainly result in the universal triumph of the Gospel.

* These children are modest and interesting. Kauikeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Owhyheean spelling-book, which has been printed, have made some advances in English, and, considering their advantages, are respectable scholars.

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Missionary Sketches, No. XXXII.

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सूर्य्य

REPRESENTATION OF THE HINDOO IDOL SŪRYA, OR THE SUN.

BRIEF DESCRIPTION

OF

THE HINDOO DEITY SŪRYA.

THE annexed Cut is a representation of the Hindoo Idol SURYA. The cast from which it was originally taken, is deposited in the Museum at the East India House, and is one of a set belonging to Mr. Wilson, made at Benares. The original model stands in a temple dedicated to Mahadeva,* in that city. The height of the cast is nine inches. It represents the Sun, holding the attributes of the Hindoo god Vishnu, seated on a seven-headed serpent, his car drawn by Arun, (a personification of the dawn, or Aurora,) who is without legs; probably to indicate his comparatively slow movement when contrasted with his younger brother, Garuda, who is celebrated for his incomparable swiftness. The seven-headed horse is supposed to represent the prismatic divisibility of the Sun's rays.

Surya has a great number of names, and among the rest, twelve titles, denoting the distinct operations of the Sun's power in each of the twelve months, or Hindoo Zodiac. The name Vishnu is given to the Sun when in the west, and during the night; when in the east, and during the morning he is called Brahma; from noon till evening, he receives the name Siva. The Sanscrit name of the Sun is Krishna; and it is remarkable, as observed by General Vallancy, in his Inquiries into the Ancient Literature of Ireland, that the same word is employed in the Irish language to signify the Sun. He also remarks, that Arun is the name given to the forerunner of the Sun, both in the Irish and Hindoo mythology.

SURYA is described as followed by thousands of Genii, worshipping him and hymning his praises; and is sometimes represented as preceded by a host of persons chanting his praises, with a black and ugly figure behind his car, a personification of the darkness which he leaves behind him, as he proceeds in his course.

He is *exclusively* worshipped by a sect of the Hindoos, hence called Suras, or Sauras, who acknowledge no other deity.

It is well known, that among the Hindoos generally, penances are performed to obtain boons from the deities propitiated. To obtain the object of their desire from SURYA, it is not uncommon for devotees to stand gazing at the Sun so long a time together, as to render it extremely painful and injurious to their eyes. The following instance of this mode of propitiating SURYA, is related in a Hindoo book, called the *Bhascara mahatmya*.

A monarch having been expelled from his kingdom for profligacy, retired to the banks of a *sacred* river, called Cali. Having first bathed therein, he performed a penance of twelve days duration, standing on one leg, without ever stooping to drink of the water, and with his eyes the whole time steadfastly fixed on the Sun; the regent of which, *Surya-Iswara*, appeared to him, and granting his request, restored him at once to virtue and empire; commanding him, however, to erect a temple to *Surya-Iswara*, on the very spot, promising to cancel the sins of all pilgrims who should visit the temple with devotion, and appointing a day for a yearly festival, to be celebrated by his votaries. †

Idolatrous worship is supposed, by the most intelligent writers on ancient mythology, to have had its origin in the adoration of the great luminary of our system, the most glorious external object of notice to mankind, and that which has been ever regarded by them as the brightest visible symbol of the deity. Relative to this subject, the late Sir William Jones makes the following remarks in the Asiatic Researches:—"We must not (says he) be surprised at finding, on a close examination, that the characters of all the pagan deities, male and female, melt into each other, and at last, into one or two; for it seems a well-founded opinion, that the whole crowd of gods and goddesses in ancient *Rome* and modern *Varanes*, [i. e. Benares,] mean only the powers of nature, and principally those of the SUN, expressed in a variety of ways, and by a multitude of fanciful names." The following observations form part of an introduction to a hymn composed by the same author, addressed to SURYA, and relate to the same subject.

"A plausible opinion has been entertained by learned men, that the principal source of idolatry among the ancients, was their enthusiastic admiration of the sun; and that when the primitive religion of mankind was lost amid the distractions of establishing regal governments, or neglected amid the allurements of vice, they ascribed to the great visible luminary, or to the wonderful fluid of which it is the general reservoir, those powers of pervading all space, and animating all nature, which their wiser ancestors had attributed to one Eternal Mind, by whom the substance of fire had been created as an inanimate and secondary cause of natural phenomena. The mythology of the East confirms this opinion; and it is possible, that the *triple divinity* of the *Hindus* was originally no more than a personification of the Sun, whom they call Treyitenu, or three bodied, in his triple capacity of *producing* forms by his genial heat, *preserving* them by his light,

* Or, Siva.

† See Moor's Hindoo Pantheon.

or *destroying* them by the concentrated force of his igneous matter."

The following are extracts from the hymn of Sir William Jones, addressed to Surya.

"Lord of the lotos, father, friend, and king,
SURYA, thy powers I sing:
Thy substance, Indra, with his heavenly bands,
Nor sings, nor understands;
Nor e'en the *Vedas* three, to man explain,
Thy mystic orb triform, though Brahma tun'd the strain."
Verse 1.

"First o'er blue hills appear,
With many an agate hoof,
And pasterns fring'd with pearl, seven coursers green;
Nor boasts yon arched roof,
That girds the show'ry sphere,
Such heav'n-spun threads of coloured light serene,
As tinge the reins which ARUN guides.—
Glowing with immortal grace,
Young ARUN loveliest of *Vinatian* race;*
Though younger he, whom MADHAVA† bestrides,
When high on eagle-plumes he rides.
But, Oh! what pencil of a living star
Could paint that gorgeous car,
In which, as in an ark supremely bright,
The Lord of boundless light,
Ascending calm o'er the empyrean sails,
And with ten thousand beams his awful beauty veils!"

CHRISTIAN FRIENDS,

The preceding description of the god SURYA, presents one of the most favourable specimens of Hindoo Idolatry. While, however, it exhibits, as a deity, the great luminary of day, to us the most glorious object of the material universe, embellished with the splendours of genius and poetry, it leaves the Immortal Spirit in comparative darkness, as to the character and perfections of the only true object of adoration and worship, the Great Being to whom the Sun himself is indebted for his existence and glory, and for all that influence whereby he irradiates our system, and fructifies and beautifies the planet on which we dwell.

In our Sketch, No. XXX. we contrasted some of the absurdities of Oriental Idolatry with the intelligent piety of the natives of the Society Islands, on whom the SUN OF RIGHTEOUSNESS has arisen, and from whose minds the darkness of idolatry, we trust, hath for ever fled away. We shall contrast with the subject of the present Sketch, further evidence of the religious and intellectual illumination of those highly-favoured islanders, which, in point of correct and important sentiment, casts into a deep shade the most elegant and polished specimens of ancient and modern mythology.

MEETING OF THE NATIVES OF THE ISLAND OF RAIATEA, ON NEW YEAR'S DAY, 1824.

On an elevated pavement, or platform, in the sea, originally intended for the site of a new house for King Tamatoa, tables were spread, and filled with the natural productions of the island. Around these sat the baptized on neat sofas, of their own manufacture. Awnings of native cloth protected them from the sun. At a little distance behind them, the rest of the inhabitants sat on the ground, according to their ancient custom.

When the repast was ended, speeches were delivered by natives, of which the following is the substance:—

A native named TEREARUE stood up and said—"Friends, we are here assembled in unity and love. And why? because the Sun has risen upon us, and the darkness is fled away: let us now, therefore, be diligent in the light, and return no more to the works of darkness."

ATIHUTA (a deacon) spoke as follows:—"Brethren and sisters, we have arrived at another new year. Shall we increase or decrease? (i. e. as a church.) If we increase, it will be well; but if we decrease, it will be bad. Through the grace of God we are spared to another year; but let us remember the tree that does not bear fruit will be cut down. The fruitful tree alone is valued by its Lord."

TUTE said—"We are now safe in the net. Let us not attempt to break its meshes, and so get out; for nothing but misery is outside. Let kings, and chiefs, and people be diligent, that our net may be drawn full of fishes."

REHIA stood up and said—"Remember what the teacher said a few Sundays since: *Shall we continue in sin, that grace may abound?* No, by no means; *for the wages of sin is death.* He that hath, to him shall be given, and that in abundance: let us, therefore, pray for activity in holiness, that we may cast away every evil custom and abominable thing, and become really holy to the Lord. Let us go forward, my friends, and not back; and run the race, and God will give us a reward."

MANAUA, an old man, then rose, and spoke as follows:—"Friends and brethren, I have only a little speech to say. God says, 'Hearken unto me.' Do we? If we do, it is good indeed; if we do not, why is it? Does God forbid us? No. Does his Spirit? Does his word? No. Do his teachers? No. If we receive not his word, why do we not? Is it because we are forbidden? No. It is our own wicked heart only that forbids us."

TIMAURII, another deacon, thus addressed those who have not as yet offered themselves as members of our Christian community:—"Friends, if you wish to do as we do, it is well. Receive then the word of God; learn to read it. Eat not the food alone that perishes, but seek also that which never perishes. Your bodies are clothed and neat, because we are all in one land, and receive equally these blessings of the Gospel; but you are still separate from us: seek that you may not be thus separated at the last day."

AHURIRO then addressed the same class of persons as follows:—"Friends, you are now at the edge; are you nearly in? We are all of the earth, but God can make us all to be of heaven. The word of God will grow and increase. All of us are sinful creatures; there is only one refuge for us, Jesus; there

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* The names of the fabled parents of Arun, are *Kasyapa* and *Vinata*.

† Name of Vishnu, and Krishna, his most splendid *Avatara*, or Incarnation.

is no other home for this day. Then return to him, your only true home."

ATIHUTA having sat down, rose again, and addressed the people as follows:—"Brethren, according to Adam's flesh, when will ye be brethren in Christ? Remember the wages of sin is death. Do not wait until you are good, and think then to come for baptism; that is from the devil; but come as you are, for Christ came to save sinners, and he will make your hearts good. Whom will you choose this day? Christ, or the wages of sin. The door of his church is open; come in."

TIMAURI rose a second time, and said—"I will conclude ATIHUTA's speech, by saying, Yes, and the bride says, 'Let him that is athirst come;' and more than that, *you all know this*, and *therefore* come."

Another addressed the church, and observed, "God says, 'My son, give me thine heart.' Let us, therefore, give him our hearts, and our mouths too. Do not put a lock on your mouths; take it off, and speak for God."

PAPAINA walked forward and said—"My heart, friends, does so rejoice that I, who am no speaker, must speak; and this is what I say: I am most heartily glad to see the king, chiefs, and people, all eating together with our teachers. Do not let us go back again to evil, but go forward to good. Now, behold, I who am no speaker have spoken, and this is all I have to say. My speech is ended."

MAIORE observed--"So it is with me. Five years have we now met together, and I have not spoken. I have been ashamed to speak; but God has done away with that shame; and this is what I have to say: Let us be zealous in that which is right; give the glory to Jesus Christ, for he is the Author and Finisher of our faith."

TAATAURUPA, a person who was baptized on the preceding Lord's day, spoke as follows:—"Listen to me, friends; I am but just come from the wilderness of the world to the kingdom of God, in which is nothing but goodness, both for body and soul. Behold our present employment, seated on seats, eating together of food upon tables, and salvation also for the soul provided for us! It is good indeed!"

AHURIRO stood forward again and said—"It is a new year, let us have no more old heathen customs. Such women who in common go about without proper attire, and come here dressed because we are all assembled, let them remember this is not right; God sees them always. It is not suitable to the word of God; it is no sign of their being born again."

TIMAURI.—"Friends, it is good to speak; let every man speak his speech, and if it is good we will attend to it. We are not commanded by our teachers to say so and so; but we speak what we feel, it is not from the teachers. Behold some, just admitted into the church, they rejoice and speak. Let us all encourage one another, that we may be still improving in all things, especially now we are going to our new city."*

KING TAMATOA arose and observed, that he was well pleased with all, both chiefs and people, on account of their diligence and activity; but let not their professions be like the bamboo, which, when lighted, blazes most furiously, but leaves no firebrand nor charcoal behind for future use! Let not their zeal be like it, kindled in a moment, give a great light for a season, and then expire, leaving nothing behind!

Messrs. Threlkeld and Williams, the Missionaries, afterwards each addressed the people.

The day was spent much to the satisfaction of all. The number of tables covered with food of various descriptions was about 400. The juice of the cocoa-nut constituted the only beverage. Every thing was conducted with great decorum, nor did one person of this large assemblage behave disorderly. The speeches delivered by the natives, and their general behaviour, on this occasion, the brethren consider as pleasing evidences of the effect of the Gospel on their minds.

Meeting of the Children in the Mission Schools.

On the 13th, of May, 1824, the children of the schools, belonging to the island of Raiatea and Taha, had a feast. They were first assembled in the Chapel, where Mr. Bourne† addressed them. They afterwards walked, about 600 in number, to the pavement, where tables were spread as on the preceding day. When the feast was ended, several of the elder boys delivered short addresses, most of them founded on sermons they had heard. These speeches, which were unpremeditated, as it was not previously known that the boys would be called upon to speak, were delivered with much fluency and propriety, and appeared to give peculiar pleasure to every one present. After partaking of further refreshment, (a substitute for tea,) the children again assembled in the Chapel, where Mr. Williams delivered a short address, and concluded with prayer. They afterwards all retired to their respective homes, apparently much delighted.

Mr. Williams, contemplating this delightful spectacle, asks, in reference to the former horrid custom of infanticide, *Would one quarter of them have been in existence, if the Gospel of Christ had not been brought to these islands?* and then answers his own question—*No, the hands of their mothers would have been imbrued in their blood!*

CHRISTIAN FRIENDS,

Let us choose the example set by the interesting and pious natives of the South Sea Islands *last* New Year for our own imitation *this* New Year, and, like them, animate and encourage each other to the exercise of the best principles, and to the pursuit of the most laudable objects, and, particularly, the furtherance of that Great Cause—THE SENDING OF THE GOSPEL OF JESUS CHRIST TO THE PERISHING HEATHEN.

* The building of a new town in a more eligible situation, on the opposite side of the island, haa been recently projected.

† Missionary at Taha.

APRIL, 1826.

Missionary Sketches, No. XXXIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

VIEW OF THE NEW MISSIONARY VILLAGE AT THEOPOLIS, SOUTH AFRICA.

SECOND SKETCH

OF THE

SOCIETY'S INSTITUTION AT THEOPOLIS, IN SOUTH AFRICA.*

In our Sketch, No. XVI. we communicated some interesting particulars relating to the establishment and progress of the Society's Missionary Institution, at Theopolis. In October 1821, the Rev. Dr. Philip, Superintendent of the Society's Missions in South Africa, visited this, together with its other Institutions within the Colony of the Cape of Good Hope, and on his suggestion, several regulations were adopted for the improvement of the settlements, and the advancement of the missions, which have been attended with good effect. The local situation of Theopolis having been found very inconvenient, it was agreed, during Dr. Philip's stay there, that the village should be re-built on a more eligible spot, and before his departure from the place, the people were actively engaged in the preparatory labours necessary for the accomplishment of that object.

During the years 1822 and 1823, the buildings of the new village were carried forward with considerable spirit, and a new mission-house, a school-house, and a dwelling-house for the schoolmaster, were erected; together with a number of improved dwelling houses for the people of the Institution. A *Public Store* was also established at the settlement, which, by removing the necessity of the people going to distant places for the purchase of various commodities, has prevented many serious evils and inconveniences, to which they were previously exposed.

It is painful to relate, that whilst the missionaries and the people of the Institution were indulging the most pleasing hopes as to the completion of the improvements carrying forward, the whole settlement was almost destroyed, in consequence of excessive rains, which (in October, 1823) devastated the district of Albany, and other parts of South Africa. The calamities which on that occasion befel Theopolis in particular, are thus described by Mr Peter Wright, Superintendent of the Secular Affairs of the Mission at that station, in a letter dated a few days after they had taken place.

"On Saturday last, (Oct. 6) about mid-day, the sky began to present an awful appearance—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday the wind blew a hurricane from the south-east, and the rain descended in torrents, such as were never witnessed by any of the people of the place, and which continued, without intermission, till 12 o'clock on Thursday, when it began to abate.

"On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village; all which have been swept away.

"In the evening, about 8 o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, with uplifted hands, and a countenance bespeaking the greatest agitation and distress, exclaimed, 'We are all completely ruined!' I asked, 'What is the matter? Surely your house has not fallen, and hurt any of your family!' He replied, 'No; but our school—our noble school, is destroyed, and is completely down to the ground!' I immediately went out, and when I beheld it, I received such a shock as I shall never forget.

"I can assure you that, since I have been here, I have never looked on that building, but it has rejoiced my heart to think of the purpose to which it was devoted, and what facilities it would afford to the rising generation, by the introduction of the British System of teaching, to which it was adapted; and also that it would be used as a commodious place of worship, till the people should be able to build a church.

"The agitation and distress of our minds, and the fearful apprehensions we entertained for the *Mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there, which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through and through with rain, the water streaming through many of them like a river; the night excessively cold, so that one man was with difficulty preserved from being starved to death. The *kraal* was become such a deep quag, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who at present are very troublesome in our neighbourhood. When daylight returned, it presented to us additional cause of distress—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that is much injured. We had about 100,000 bricks made for the village, all in an unburnt state, except one small kiln,—these have all been laid under water, and are completely destroyed.

"Our present consternation and distress you may more easily conceive than I can describe. The people's old houses are all gone to ruin, and the old church is nearly down! What we shall do, I know not; and it is only in the exercise of faith in the providence of God, and in his infinite wisdom, goodness, and rectitude, which direct all his dispensations towards his church and people, that we can obtain support to our minds under present circumstances.

"Could you have witnessed the scene early this morning, when the poor creatures came over to behold the desolation, I am sure you would scarcely have endured the melancholy sight. It was truly a scene of lamentation and mourning. Distress was depicted in every countenance, and every eye was filled with tears."

When this most afflictive calamity became

* Theopolis is situated in the district of Albany, about 550 miles eastward of Cape Town, and from Bethelsdorp about 60.

known to the friends of the Society at Cape Town, an appeal was immediately made to its inhabitants, on behalf of the unhappy sufferers. A committee of ladies was formed to promote the subscription. Dr. Philip went round among his friends, and collected upwards of 1,100 rix-dollars. A Ladies Association, formed about the same time, in aid of the *Cape Auxiliary Missionary Society*, resolved to appropriate their funds towards repairing the damage done by the rains at Theopolis and at Bethelsdorp, until the whole of the buildings destroyed should be restored. On the receipt of the distressing intelligence in London, the Directors immediately voted, on account of the Society, £400 for the same object, and the Gentlemen present at the time individually subscribed to the amount of £100. Further subscriptions were afterwards received from other individuals, in various parts of the United Kingdom, to the amount of nearly £300.*

As soon as possible after the occurrence of these calamities, Dr. Philip again visited Theopolis, together with the other Institutions of the Society within the Colony. He arrived at Theopolis in January, 1824, and found the people very greatly dejected; but when he told them of the liberality which had been displayed in their behalf at Cape Town, and that he had transmitted letters to England, representing their case to the Society and to the benevolence of Christian friends in that country, their spirits revived, and they proceeded with alacrity and increased diligence in rebuilding the village.

The providential visitations above described, and other distresses arising from the failure of the harvests, appear to have recalled the people to serious reflection, and to have quickened their diligence in attending on religious ordinances.

Before the close of the year 1824, the damage done at the settlement was, to a considerable extent, repaired. About this time it was visited by two gentlemen of pious character and respectability, from India, from whose written communications to Dr. Philip we extract the following passages relating, in part, to the Colonial Institutions of the Society in general, but chiefly to Theopolis.

"Among the various instruments employed for the important objects above-mentioned, schools have ever held a primary place, and we were gratified to find that this fundamental branch of missionary labour had not been overlooked. At all the Institutions we found Sunday-Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots, and when it is considered, that not less than 600 adults, and from 3 to 400 children, are regularly receiving instruction, and learning to read the Scriptures, in these schools—that the greatest number of the children are also taught on week-days to read and write English, it is impossible, for a moment, to doubt the utility of the Institutions, or to deny that the work of improvement is going forward The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds, and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day-schools we had much satisfaction in seeing the British System successfully introduced. And at Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance has been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

"We were glad to find that the industry of the people at the different institutions was fettered by no restrictions on the part of the missionaries, and that the profits of it were entirely their own. The missionaries assured us that they strictly avoid interfering with the people in the disposal of themselves, and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waguns, &c. afford unquestionable proof of their industry, while the quantity of European articles sold at the stations of Bethelsdorp and Theopolis, also shows that the people in general are far from being insensible to the comforts of civilized life, or unwilling to labour to attain them.

"The buildings at the several stations appeared to us substantial, and well suited for the purposes to which they are applied, and must have contributed essentially towards the improvement of the people. They have afforded employment to many, and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps to attract others to the Institution, as experience has already shown."

In 1823 a society was formed at Theopolis for the *Relief of the Poor*. At a general meeting, held on the 8th of October in the following year, the proposed resolutions were moved by the missionaries, and seconded by a Caffre and three Hottentots. The Rev. Mr. Barker, one of the missionaries, having, in a letter addressed to Dr. Philip, described the proceedings of this first anniversary, thus concludes:—"The meeting was conducted in a manner that would have reflected credit on the members of any congregation, and I doubt whether many of the country congregations in England could produce four speakers more to the purpose than our four natives. One thing was particularly gratifying, *the native speakers kept to their subject, viz. the motion which they had to second, without wandering.* The meeting had a surprising effect, as the manner in which it was conducted was new and unex-

* The amount subscribed at Cape-Town, of which advice has been received, is nearly 1,800 *rix-dollars*.

pected by nearly all who attended; and indeed, it exceeded all our expectations."

On the 16th of June 1825, an *Auxiliary Missionary Society* was formed at Theopolis. Several striking and very sensible speeches were delivered by Hottentots on this occasion. The *first* who spoke described the wretchedness of their former condition, and especially as being exposed to eternal misery without being sensible of their danger. The *second* sarcastically alluded to the degrading manner in which formerly the Hottentots were represented, by some persons, as being not *men*, but *a superior order of baboons;* and to the mode in which others have accounted for the difference existing between Hottentots and Europeans, viz. that the latter were created by God, and the former by the Evil Spirit, observing as follows; "My Friends, I now see that Hottentots can *think* and *feel* and *act* like other men. What do I now behold, *a Missionary Society formed among Hottentots!*" A *third* noticed the awful state of those Hottentots who are still ignorant of Christianity, and that of the people in Caffreland, where he had lately been, and hence inferred the necessity of strenuous exertions in support of the missionary cause. A *fourth*, with considerable feeling, said "he wished to impress on the minds of all present, that the members of this newly formed Society had been long nurtured by the Parent Society. They had been already told that her other children (meaning other Auxiliary Societies) had in the mean time supported her. If then (said he) this and other Auxiliary Societies, do not assist in supporting their Parent, the consequence will be that she will become enfeebled in her efforts;" hence he exhorted all to be liberal. The collection at the doors amounted to about sixty *rix-dollars*. Among those present were the Rev. Mr. Helm, formerly missionary at Griqua-Town, the Rev. Mr. Duxberry, Baptist minister, and the Rev. Mr. Kay, Wesleyan missionary at Graham's Town.

The most recent particulars concerning Theopolis, received by the Society, are contained in communications from Dr. Philip, who has lately visited the Institutions of the Society in that quarter, and from the Rev. Mr. Barker, dated in August, 1825. Those from Dr. Philip form part of a Letter of Instructions to Mr. Rogers Edwards, who has lately removed from Pacaltsdorp to Theopolis, to take charge of the mission school at that station.

"In all my visits to Pacaltsdorp, (says Dr. P.) I have been much pleased with the genuine piety of the people, and I am happy to inform you, that you will sustain no loss in this particular, by your removal to Theopolis. I was much delighted with the state of religion among the members of the church, on my late visit to the latter station. The church contains many excellent and sensible Christians; their exercises at the prayer-meetings are highly gratifying; the adult school on the Sabbath-day, presents a most delightful spectacle. Some individuals have been lately added to the church, who give the most satisfactory evidence that they have felt the power of divine truth, and the respectable and devotional appearance of the congregation at large on the Lord's day, presents an animating and refreshing sight.

"During my late residence at Theopolis, the settlement was visited by several Dutch boors, who had seen it in former years, and it was highly gratifying to hear their remarks on the state of the Institution.

"They had heard of the improvements which had taken place, but when they saw the place with their own eyes, had visited the schools, had been present at the religious meetings, and had conversed with the people, they acknowledged that *the half had not been told them*. All admitted that they could not have believed, had they not seen it, that it was possible to elevate the Hottentots to such a condition. One of the boors remarked, that it was the most pleasing sight he had ever seen; and another, 'that would his circumstances permit, he would be happy to give up his present situation, that he might live at Theopolis, to enjoy the privileges of the Hottentots for himself and his children."

"The picture I have now given for your encouragement is certainly pleasing, but I have no apprehensions that, on your arrival at Theopolis, you will find it overcharged."

Mr. Barker writes concerning the Institution at Theopolis as follows:—"It requires only a knowledge of the real state of the Institution, to convince a mind unbiassed by prejudice and self-interest, that the Hottentots are fast improving, both in a civil and moral point of view. In a *civil* point of view, our people are so far improved as to know the value and utility of money, to feel the want of the comforts of civilized life, to aspire after decent and comfortable dwellings, and to be studious of cleanliness. In a *moral* point of view the people are improving also. They estimate the importance of learning to read; the Sabbath-school for adults is well and regularly attended, the day-school for children is viewed as an important privilege, and there has never been a time in the history of our African Missions, when instruction was so eagerly sought after and so highly prized, as it is now. Our Sabbath-days are pleasing days, no more sleeping, no sauntering away the precious hours; we have no more reason to complain of their attendance in the afternoon, but from the day-break in the morning until late in the evening, the time is spent in religious exercises. Our school-room (61 feet by 21) is crowded to excess with attentive hearers. I have often mentioned, with delight, the attention of the people in the house of God, but it was never more pleasing than it now is."

Christian Friends,

Did our limits admit of it, we should consider it quite unnecessary to add any thing to the preceding statements, which, we are persuaded, will make an impression on your minds in favour of *Christian Missions*, which any observations of our own would only tend to enfeeble or obliterate.

Dennett, Printer, Leather Lane, London

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MISSIONARY SKETCHES, No. XXXIV.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATION OF THE HINDOO DEITY BRAHMA.

BRIEF DESCRIPTION

OF

THE HINDOO DEITY BRAHMA.

In our Sketch No. I. we gave a print of Brahma, as he is represented, together with Siva and Vishnu, in an ancient sculpture, in the Cavern Pagoda at Elephanta, near Bombay. In the present Sketch he is represented seated upon a carpet, placed upon a sort of magical square, having four faces and as many arms. In his hands is a portion of the *Veda*, (or Hindoo Scripture); a spoon used, in sacred ceremonies, for lustral water; a rosary, of which, in the contemplation of the deity, a bead is dropped on the mental recitation of each of his names (or attributes), and, fourthly, a vessel to contain water for ablutions, preparatory to prayer and sacrifice. Before him, are the sacrificial fire, and sundry implements used on such occasions.

The Hindoo mythology assumes to be founded on pure theism. A self-existing, supreme, eternal, and incomprehensible spirit, bears the name of BRAHM. Of this Being, no images are made; to him no temples are erected; and the aspirations of the soul can only be addressed to him, through the mediation of a personified attribute, or the intervention of a Brahmin. Of his personified attributes, the chief are Brahma, (the Creating Power,) Vishnu, (the Preserving Power,) and Siva, (the Destroying Power.) The metaphysical representations of these three Powers are, *matter*, *spirit*, and *time*; in natural philosophy these Powers are, *earth*, *water*, and *fire*. The work of creation being past, Brahma has no temple exclusively erected to him, nor is he separately worshipped, but only, as associated with Vishnu and Siva, and as an object of *gratitude* merely, and not also, as is the case with them respectively, of *hope* and *fear!* For further particulars of the mythology of Brahma, we refer to Sketch No. I.

Selections from the Speeches delivered at the Anniversary Meeting of the London Missionary Society, held the 11th of May, 1826.

Duty of combining the diligent use of means with dependance on Divine Providence.

Whatever may be our zeal for the great cause of missions—our dependance on God for the needful supplies—or our faith in the divine assurances for our ultimate success; our vigour in the use of the means adapted to the desired end, ought to be as great as if we had no other ground of confidence than what these endeavours themselves afford.—*From the Speech of the Treasurer.*

Aspects of the times indicative of the fulfilment of prophecy as to the spread of the Gospel.

I would venture to express my confident expectation that an extraordinary result is about to take place, and I found my conclusion not on any enthusiastic pretence of divine intimation on the subject; not on unaccomplished scripture prophecy, but on the signs of the times; on present appearances. I reason from the same premises as the Psalmist, when he said, "*Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time, is come, for thy servants take pleasure in her stones, and favour the dust thereof. So the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory.*" The premises from which the Psalmist then argued are now undisputed matters of fact, and we may therefore conclude confidently from them.—*From the Speech of the Rev. William Roby.*

The zeal of deceased Champions in the Missionary Cause, proposed for imitation.

I hope the contemplation of the characters, to whom I have just alluded,* will act as a moral lever, to raise me nearer to their standard; and may the unearthy spirits of these mighty dead enter, as it were, into this assembly, and call upon every minister, and especially every young minister, to go and perpetuate that cause for which they laboured, for which they lived, and for which, had they been called to the trial, they would have gone to the stake. And could the ashes of the dead break the silence of the tomb, this morning, methinks we should hear them say, "Onward! onward! the cross leads to the crown; win it, and wear it; advance with resolution, such as no impediment can obstruct, and no danger appal, and make the very impediments of time but as stepping-stones to a blissful eternity." Yes! ye illustrious dead, we feel your address; the sentiment circulates in our hearts; and the pledge arising in our bosom is this, *the cause you advocated will not, shall not die.* No, we will pursue in the same career till death shall arrest us in our course, and will consider *nothing* as done, while aught remains to do.—*From the Speech of the Rev. Thomas Adkins.*

Liberality of a labouring woman in support of missions to the Heathen.

Some years ago a person in the country brought to her minister, the clergyman of the parish in which she resided, £17. requesting him to send it to the Committee of the Church Missionary Society in London. He knew her circumstances, and told her he could not think of receiving such a sum. She said she was sorry for it, but added if he would not send it she must send it herself. Finding she was determined to give the money, he at last consented to receive it. In a few years she brought

* Rev. Dr. Bogue, Rev. Messrs. Townsend, Brooksbank, Hyatt, &c. deceased.

another donation, not quite so large, and in a few years more she brought a third, and the donation made up the whole sum contributed to nearly if not quite £40. Now this woman earns her bread by her daily labour.—*From the Speech of the Rev. Thomas Mortimer, A. M.*

Christians accountable, as stewards, for the property entrusted to them by Providence.

Let it be recollected that we are not *proprietors* but *stewards*, and the hour fast approaches, when it will be said to each of us, *Give an account of thy stewardship, for thou mayest be no longer steward.* Having been on a post of observation for some time, there came under my notice a death-bed scene, in which a person who had accumulated considerable property was visited by another, and the topic on which the visiter dwelt for his comfort was, that he had got a considerable fortune; "yes, (the dying man replied,) yes, Sir, I have been successful; and I am about to leave it all; but how I got it and the use I made of it, will go with me." Yes, how we got our property, and how we dispose of it, will go with us into eternity. It is well observed in the Scriptures, that riches *make to themselves wings and fly away;* and an old divine, commenting on that passage, observes, "CLIP THEIR WINGS BY SEASONABLE LIBERALITY, AND YOU WILL KEEP THEM AT HOME.—*From the Speech of the Rev. John Clayton, sen.*

Temporal as well as spiritual benefits imparted to the heathen by means of the Gospel.

If you wish to promote the temporal welfare of men, you must convey to them the gospel. Not that this should ever be regarded as its highest end; but if you use the gospel for its highest end, you will at the same time promote the temporal happiness of mankind. It was the gospel that first put it into the hearts of the people of this country to visit the hottentots; it was the gospel that afforded the means; it was the gospel that supported the missionaries in their labours; and it has been the preaching of the gospel which has reached the hearts of the hottentots, and their rising civilization has been the result.—*From the Speech of the Rev. Dr. Philip.*

Prayer for such as are indifferent in the Cause of Christian Missions.

If there be any persons inattentive to the cause of Christian Missions, it is not because they are ignorant of their duty, but because they will not do their duty; and if such a person be within these walls, which I hope there is not, I pray God to send an angel with a live coal to touch that person's head, and heart, and tongue, and convert him into a *seraph*, and make him burn and flame with zeal for the salvation of souls, and the glory of the Redeemer.—*From the Speech of the Rev. John Stephens, of the Wesleyan Society.*

Liberality in honour of a false god, an incitement to liberality in honour of the True One.

It might be thought that the recent commercial failures would prejudice our collections. But all had not suffered, and these would give the more to supply the others' lack of service, as well as out of gratitude for the preservation of their property amid the general wreck, and as a means of preserving it in future. And those who had not withheld from doing good while it was in their power, were still to be respected now they were incapacitated. A benevolent man in distress was a vessel wrecked that had been employed in carrying provisions to the starving inhabitants of the neighbouring shores. But, Sir, we are by no means exhausted. We have not yet parted with superfluities, much less trenched upon necessaries to the making of sacrifice. I see the Israelites in the desert, impatient at the delay of Moses, and impelled by their furious passions, calling for a god of gold. Where shall they get the materials? They pluck the rings from their ears, and from the ears of their wives, and from the ears of their sons and their daughters, and cast them into the fire. They did this for the honour of a false god: which of us have done this for the honour of the True One?—*From the Speech of the Rev. John Leifchild.*

Tendency of just views of the Missionary Object to unite the hearts of Christians in its pursuit.

In reference to kindred Institutions, I beg leave to say, that our great principles, motives, spirit, and interests, are the same. He who duly feels that our grand design is one, that whatever be our differences, we must all point to one great sacrifice for the salvation of mankind, that we must all depend upon the influences of the same Spirit for the success of our work, that *that* Spirit, though diverse in his operations, is one and the same Spirit, one in aim and end, in bringing sinners to immortal bliss—will be prepared to look with a kind and affectionate sympathy upon all who differ from him in minor things, but who agree with him in those that are essential; and will in those lesser points only find an increased stimulus to exertion.—*From the Speech of the Rev. R. S. M'All.*

Indications of the approach of the Latter-Day *Glory.*

Sir, that the gospel of Jesus Christ is destined universally to triumph, no one who believes in the inspiration of the Bible, and is acquainted with the prophecies it contains, will be disposed to deny. Probably at no very distant period the *kingdoms of this world will become the kingdom of our Lord and his Christ.* There are in the present day many pleasing indications of the approach of this kingdom; and, perhaps, none greater than the union subsisting amongst the different denominations of Christians. That such union shall precede the *latter-day glory*, seems to be intimated by our Lord in the 21st verse of the 17th chapter of John. And we are instructed not only to *strive earnestly*, but to *strive together*, for the faith.

A preceding speaker,* whom I have long revered, has spoken of *closet missionaries.* Yes, all may do much by prayer for the prosperity of this cause. We are encouraged by the word of God to believe that our prayers of faith will not remain finally unanswered; and though we may not now know how many

* Rev. Mr. Clayton.

have been saved, in answer to our prayers, yet we may know hereafter, when the books are unfolded by Him who shall sit upon the throne, before the assembled universe.—*From the Speech of the Rev. William Cooper, of Dublin.*

Increase of zeal and liberality in support of Christian Missions.

I am ready to think, that if such men as Owen, and Baxter, and Howe were permitted to leave their tombs, they would hardly believe that this was the same world in which they traced their pilgrimage, that this was the same metropolis in which they wept midnight tears, and poured forth their prayers for the prosperity of Zion. I have thought that if my dear relative* were to return to this country, which I anticipate not, he would scarcely believe that this was the same land where the first Missionary Meeting, his zeal could collect, assembled, and where the largest sum that could be raised amounted only to about £14. or £16. So mighty indeed hath this great work since grown and prevailed, that I suppose the language of many venerable Ministers, and others on this platform and elsewhere is—*Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* We live in days, the very anticipation of which 200 years, or 50 years, or even 30 years ago would have kindled the hearts of the people of God into extacy. And now what remains but that all true Christians, those who are indeed the friends of this and such-like Institutions, should persevere with new zeal, with enlarged philanthropy and liberality, and endeavour to get their own souls imbued with the faith, and love, and zeal with which they desire to enrich and bless the most distant parts of the world. It is when our own minds and spirits are assimilated into the true resemblance of that mercy which we wish to make known to the heathen, that we may expect a large and blessed increase, both at home and abroad.

If there be any here who have thoughts of making choice of the missionary work, I would say to such, Come ye forth; offer your services to this Missionary Institution, or any kindred Society; ready to go whithersoever you may be called, and say with the late Dr. Coke, when he went on his mission—

Should [heaven] command me to the farthest verge
Of this green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic Isles; 'tis nought to me:
Since God is ever present, ever felt,
In the void waste as in the city full,
And where he vital breathes, there must be joy.

From the Speech of the Rev. Eustace Carey, Missionary from India.

Lively interest taken by the South Sea Islanders in the propagation of the Gospel.

To these meetings† all repair; the parent takes his child; the son conducts his aged parents thither, and on the day of public meeting I have seen the halt, the lame, the blind, and many an aged and withered form, on which the sun had not shone for many a long day, carried by their friends or children, to be present on the occasion. I have also often been delighted to see a family carrying their subscriptions. Perhaps the father has led the way, and has paid his five bamboos of oil. His son has followed, and the mother, bearing on one arm a lovely babe, another standing at her side, has paid in her subscription, and then has held out, with extended arm, a bundle of arrow-root, wrapped in the matted fibres of the cocoa-nut, exclaiming, 'Here! Here! take this for my child. I wish my child to subscribe to the Missionary Society, for if the mothers of *Beritani* (Britain) had not given of their money to send the gospel here, my child would have been murdered!'—*From the Speech of the Rev. W. Ellis, missionary.*

Effects of the Gospel in the Sandwich Islands.

When I touched at the South Sea Islands on my way hither, I had the pleasure to learn, that the natives had two or three store-houses filled with cocoa-nut oil, collected as contributions for the spread of the Gospel. With regard to the Sandwich Islands, the scene of my labours, I would observe that a few years since, intoxication and gambling were prevalent among the natives, but since the Gospel has been introduced a great change has taken place in these and various other respects. Not less than 10,000 of them are now capable of reading and writing in their own language; at least 15,000, are under daily Christian instruction, and about 20,000 listen to the preaching of the Gospel. We have reason to believe, that not less than fifty have *received the truth in the love of it.—From the Speech of Rev. C. S. Stewart, American missionary, from the Sandwich Islands.*

Effects of the Gospel in the Society Islands.

I have visited the Society Islands, and if my testimony will incline one heart to assist the Missionary cause, I do not hesitate to declare, and let God have the glory, that so great was the change, and so palpable the blessing, that the attention of one not alive to the interests of religion, was excited by it, and he was convinced that nothing but that power which called the world out of nothing, was able to call such men from darkness to light. Were I to dwell on the effects produced by the Gospel in those islands, I should detain this auditory the whole evening. At Otaheite, the natives came on board our ship, and I used to ask them to take refreshment with us. The first day they did so, (whether from inattention or otherwise I know not,) we did not use the grace. To my astonishment I perceived that the poor natives did not eat. I knew not the reason, but after some time, I found they were waiting for us to say grace. This shows how strong a sense of duty they have, and I trust it will have the effect of inducing you to use every effort for the promotion of the Gospel.—*From the Speech of Captain Gambier.*

* The Rev. Dr. Carey of Serampore.

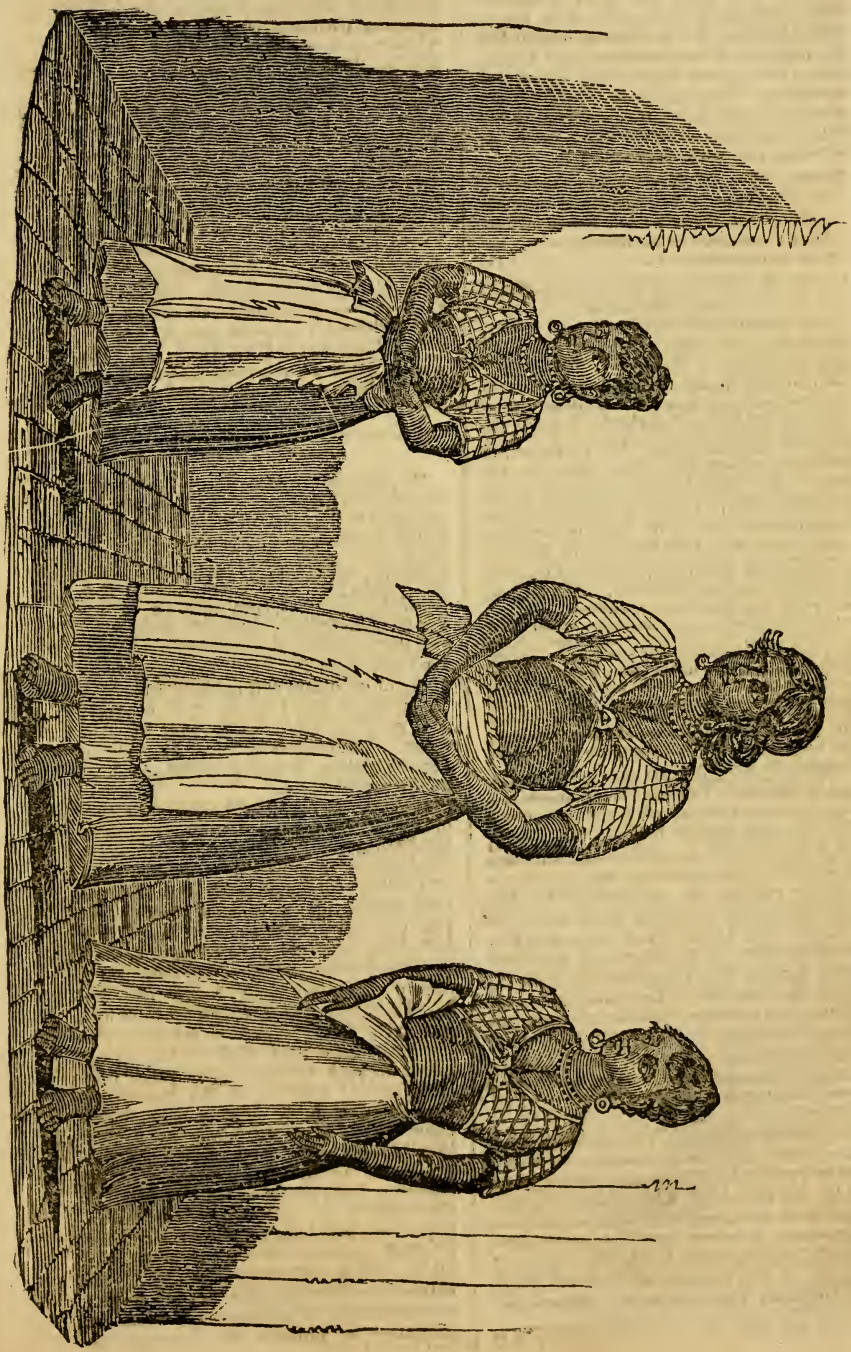
† Viz. The Annual Meetings of the Auxiliary Societies in the South Sea Islands.

Bennett, Printer, Leather Lane, London.

OCTOBER, 1826.

MISSIONARY SKETCHES, No. XXXV.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



Representation of three of the Girls in the Native Female School, Nagercoil, South Travancore, East Indies.

Ann Elizabeth May.

Mary Hopeful.

Catherine E. Clayton.

NATIVE FEMALE SCHOOL AT NAGERCOIL,

IN SOUTH TRAVANCORE, EAST INDIES.

THE drawing from which the annexed Print has been engraved, was transmitted by Mrs. Martha Mault, wife of the Rev. Charles Mault, missionary at Nagercoil. Mrs. Mault superintends the school to which the three girls, a representation of whom is given, belongs, and has, in the following letter, communicated some interesting particulars respecting it.

Letter of Mrs. M. Mault, dated Nagercoil, 10th February, 1826, *containing some account of the Native Female School at that place; addressed to the Secretary.*

"As the friends to FEMALE EDUCATION IN INDIA have been pleased, through the medium of the Society, to contribute for the support of several children in the Institution formed at Nagercoil, for the instruction of native females, I feel it my duty, through the same channel, to tender my grateful acknowledgments, on behalf of the Institution, for their liberality.

"I consider myself highly honoured in being employed as their Almoner in this distant part of the globe, and enjoy a real pleasure in dispensing their bounty to these poor, ignorant, and, in many instances, destitute children. Could I portray, in their true colours, the ignorance, wretchedness, and poverty of multitudes around me, I am sure it would much enhance the pleasure they now realize, by the additional reflection that the children to whom they are affording the means of a religious education are taken from among the poor and despised, several of whom are orphans, who would otherwise have been turned into the world to obtain a scanty and precarious subsistence by begging, or stealing and other wicked practices.

"In this department of missionary labour there is a wide field for christian benevolence. Many poor children are left orphans by the ravages of the *cholera morbus*, who would gladly seek an asylum in the mission; many more might be collected from the huts of the miserable. These, at a trifling expense, delivered from the paths of vice and iniquity, into which, from their earliest days, they had been conducted, would be taught to know and reverence the true God.

"The present number of children in our *Female School* here is forty. Of these, twenty-one are supported by friends in England, and bear the names desired by their respective benefactors; the remaining nineteen depend for support upon the School of Industry. This is formed of those girls who have made some progress in learning. As soon as a girl can read tolerably well, she is admitted into the working-school, to work half the day. The first object of this school is to aid in the support and increase of the establishment: the second is to qualify those who are diligent and spend their full time (four years) in the school, to obtain their living after they are dismissed. The first of these objects has hitherto been found advantageous—how far the latter will succeed time will develope. As the apparel of the Hindoo is very simple, and as no Europeans reside near us, but little scope is afforded for needle-work, though some have been taught it. The attention of the children has been principally directed to the making of lace, and some have made sufficient progress to take charge of the juniors. The lace, at convenient periods, is forwarded to the adjacent civil and military stations, for the inspection of the ladies, and no difficulty has been hitherto experienced in disposing of it. And here I wish gratefully to mention the receipt of a box of materials, from friends in England, which has recently arrived for the use of our lace-school. It is a very valuable acquisition, and has given a fresh impulse to the work. All similar donations, such as lace-thread, pins, &c. to this department, will be thankfully received, which, together with any other assistance, I pledge myself punctually to appropriate to the object.

"It will afford the contributors satisfaction to learn that the objects of their support are, without an exception, very attentive children, and, according to their standing, have made great proficiency in learning. Many of them can read very well, and have committed to memory Dr. Watts's *First Catechism;* another larger Catechism, similar to Dr. Brown's; a little book on the *First Principles of Religion;* Christ's Sermon on the Mount; St. Paul's Epistles to the Romans, Colossians, Thessalonians, and they are now learning those to Timothy.

"I have not room at present to enter into a particular description of any of the children under my care, but, in consequence of a request from a highly-respected friend in Bedfordshire to be put in possession, if possible, of the sketches of a few of the children in our school, I have enclosed the outlines of three girls, which, though deficient in point of features, and representing the arm much too thick, yet give some idea of the dress, &c. of the children, and, in the absence of better materials, may furnish a subject for one of your *Quarterly Sketches.*

"A school-room, which has been long wanted for the accommodation of the girls, has been just finished, only a few yards from our house, sufficient to contain *one hundred children*, a number of which I hope to see occupying it.

"I am, Rev. and dear Sir,

"Your's very truly,

(Signed) MARTHA MAULT."

The importance of instruction, especially Christian Instruction, to the present happiness of individuals, and the welfare and improvement of society at large, is too obvious to be reasonably questioned. As to the female portion of a community, it is *peculiarly* important, because on the mother depends chiefly the training of children during that period of life when first impressions are made upon the mind, and those ideas of moral good and evil imbibed, which, in the more advanced stages of it, conduce, in a great measure, to determine the character. The influence of female example on general society, is also a consideration of the greatest weight.

Were the direction of the understanding to intellectual and moral attainments to be regarded merely as contributing to increase the temporal happiness of individuals and of families; to improve the character of communities, and to promote the stability and prosperity of nations, it would be obligatory on every person, according to his property and influence, his talents and opportunities, zealously to further the moral and religious instruction of the human race. He who feels no interest, and, having leisure and ability, makes no efforts in such a cause, gives proof that he is either ignorant of the benefits of such instruction, or entirely destitute of benevolence. Thus much may be affirmed in relation to the *life that now is;* but when we consider the advantages of Christian Instruction, in reference to *the life that is to come*, the subject acquires an importance which no language can express or mind conceive. Whilst, however, the eternal destiny of the immortal spirit involves considerations too vast for human comprehension, it immeasurably raises the obligation to promote the dissemination

of Christian Knowledge throughout the world. We have already slightly alluded to the beneficial effects produced thereby on individual enjoyment. But the privation of human misery, and the positive communication of happiness to mankind, are, in this view, to be classed together. In reference to the *miseries* of the human race, it is hardly possible not to advert, in particular, to the degraded and oppressed condition of females in barbarous and unchristianized nations, and to anticipate the greatness of their deliverance, when they shall happily escape from the fetters of ignorance and oppression in which they are now bound. The mental bondage and cruelty to which the female in the East Indies, where even civilization has made considerable progress, is doomed, cannot be contemplated without mingled emotions of indignation and horror. The Hindoos consider it disreputable to educate their daughters! This shocking doctrine is taught by their most celebrated legislator!* and the pernicious sentiment is inculcated and enforced, with fatal assiduity, by the Brahmins. Mohammedanism assimilates with Hinduism in also dooming the female to ignorance; and it is a fact that, in some parts of India, the Mussulman appears to feel a greater degree of repugnance to the education of his daughters than the Hindoo.

As to the *cruelty* to which the Hindoo females are exposed, without attempting to describe their continued degradation and suffering during life, we shall, at present, advert only to the dreadful alternative to which the Hindoo widow is reduced, *even by her religion*, between intolerable ignominy, if she choose to survive her husband, on the one hand, and a horrid and agonizing death on the other; and, to complete the climax of horror, that death administered by her own son! Of her choice of the latter alternative, we select a recent and appalling instance, from the Journal of the Rev. Samuel Trawin, missionary at Calcutta, lately come to hand.

"Opposite the school at Chitlah, we observed a number of people flocking together. On inquiring the reason, we were informed that a *Suttee* was just about to be immolated. We immediately crossed the river, entered the crowd, and commenced our intercessions for the life of the devoted female. As we advanced towards the palanquin, in which the woman was concealed, the people cried out, saying, 'It is in vain for you, Sirs, to talk with her, for should you give her millions of *rupees*, she would not listen to you.' On our requesting to be allowed to converse with her, they said, 'She is praying, and must not be disturbed.' We then implored her relatives and friends to interpose, but they replied, 'It is written in our *Shasters*, that females should burn; beside, it will be of immense advantage to our family; for God has written it on the *destiny* of our widowed relative, that *she is to have the honour of eating fire!*' After doing what we could to rescue the miserable victim from a premature death, we chose rather to retire from the spot, than wait to behold the infatuated multitude awfully launch an immortal spirit into the eternal world. Where now is the British Female who will not pity and pray for her degraded sex in these heathen lands."

* Menu, whose *Institutes*, according to Sir Wm. Jones, were committed to writing 1280 years B. C.

And where is the Christian who will not also earnestly importune the Father of Mercies, that the light of the Sun of Righteousness may be speedily spread abroad throughout India, and, with its bright and steady rays, extinguish the lurid blaze of those fires, kindled by the breath of Satan, and fanned by that of the Brahmins; each party, in their respective ways, seeking to profit by the diabolical sacrifice? And will he not to earnest prayer add the reasonable, as well as scriptural, evidence of its sincerity, zealous exertion and liberal gifts, to promote the diffusion of that divine religion, which is destined, at length, to put an end to the practice of this and every other enormity, and to render both male and female, in all nations, wise and happy?

It is gratifying to state, that, notwithstanding the prejudices against Female Education, prevalent among the natives of the East Indies, a considerable number of females there have, within the last few years, participated, at least, some of the temporal benefits of Christian Instruction;* and we would fain indulge the hope, that in no long time we shall be enabled to record, that in the wide regions of Hindostan many females have been brought under the *spiritual* influence of Christianity, as hath already been the case in other parts of the world where *Native Female Schools* have been established by the missionaries. In the mean time, we present our readers with the following instances of the benefit imparted by means of school-instruction to several female hottentots, who were educated in the mission-school at Theopolis, South Africa. They are extracted from a letter of the Rev. Mr. Barker, missionary at that station, dated the 4th of August, 1825.

Account of Elizabeth Buys, a Converted Hottentot.

On the 13th of February I baptized *Elizabeth Buys*. I have long known this young woman. She was in the school when I first came to Theopolis. There was always something mild and pleasing in her manners, and she ever manifested a superior mind. She can read her Bible, and is one of our best-informed hottentots. In the beginning of the year she was ill of a fever, and under that affliction she opened her mind, declaring *what God had done for her soul.* She ascribed her first impressions to a sermon preached by one of the missionaries to the children of Bethelsdorp, some years ago, when she was herself a child, on Matt. xix. 14: *Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.* Her first impressions wore off, and she followed the example of her young companions, but not without stings of conscience. She often desired to open her mind to some person, but was prevented from doing so, lest she should afterwards bring a reproach on the cause

* The number of Native Female Schools connected with the *Society's missions*, in the East Indies, is *Sixteen*.

of religion. She always regularly attended the means of grace, and read her Bible; but in her affliction she said to me, "O Sir, I never read my Bible as I do now. It appears a new book to me, and as if I never had read it before." The questions which were put to her, at her baptism, she answered with much simplicity and very correctly, and her answers had a great effect on the whole congregation. I never before baptized a person who gave so clear and scriptural an account of the work of grace on the heart, or who was so well acquainted with the Bible. Her conduct continues exemplary. The same day, two new members partook of the Lord's Supper for the first time. This was an interesting day to many, and to me in particular.

Account of Catharine Scheepers, another Converted Hottentot.

On the 19th of June, I baptized Catharine Scheepers, who was a school-fellow and companion of the former. This young woman was likewise the subject of early convictions, and began to pray in private when a child; but the fear of being accounted singular, made her relax in her attention to religion. She says she has often gone, after hearing sermons of the late Mr. Ullbricht and myself, to a place of retirement, to pour out her heart to God, and often trembled at the thought of death and judgment, conscious that she was not prepared for either. In 1820 she married a soldier, and went to Graham's Town. In this new state of society her serious impressions wore off, and she became apparently insensible of religious convictions. On the 14th of last November I preached at Graham's Town, and in the prayer before sermon earnestly prayed for such as had been brought up under the means of grace, but are now *as sheep having no shepherd*. This sentiment struck her, as she expressed it, with peculiar force. She thought within herself, Mr. Barker feels as much for me now as he did when I sat under his ministry, and yet I am become careless of my own soul. The salvation of my soul is as precious in his view as ever it was, but I am neglecting it altogether. After prayer, I preached from Rom. x. 13: *For whosoever shall call upon the name of the Lord shall be saved*. Through the divine blessing, this sermon proved effectual to her soul; all her former conduct appeared before her; her former privileges and her ingratitude, her convictions and her resolutions, were all brought to her mind. O, she thought, is Mr. Barker *only* to care for the salvation of my soul; shall he be so much concerned for me, and I myself remain indifferent as to my eternal state. This led her in earnest to seek salvation through a crucified Redeemer, to read her Bible more diligently, and brought her to the throne of grace. I went afterwards several times to Graham's Town before she opened her mind to me. As, however, I was one day leaving the Barracks, she accosted me, and said she wished to speak to me, but had not courage. The next time I went to Graham's Town I called upon her, and found her with the Bible in her hands, weeping. I observed to her, I am glad to see you with your Bible in your hands. She answered, "This book, Sir, is all the company I have, and my only comfort." I said, what were you reading? She said, "I have been reading the third chapter of John's Gospel, and was thinking over the 16th verse." The latter end of May she came to Theopolis, to remain for a time at her father's, and during her stay there she was baptized. On the 10th of last July, I baptized her three children. This was the first *household* I had ever baptized. On the 11th of July she was received into church-fellowship at Theopolis, and on her subsequent removal to Cape-Town, where her husband had been stationed, she proposed to join the Dutch church there, under the pastoral care of the Rev. James Beck.

Concerning a little Hottentot Girl, whose name is not given.

A fever some time ago was very prevalent among our people, but, through mercy, was not fatal to many. This visitation, I trust, proved a blessing so some. Even little children sent for me to come and pray with them. One little girl, about twelve years old, called me out of bed on the evening of the 1st of January. She had astonished all around her that evening, by her exhortations to her parents and little play-fellows, entreating them to attend to the word of God preached among them, and to apply to Jesus Christ for the salvation of their souls without delay, adding, that she herself was not afraid to die, for she loved Christ, and Christ loved her; she was only sorry that she did not love him more. On my arrival, she was too much exhausted to speak to me. On the 3d of January I visited her again, and found her beset with doubts, even such as the aged Christian experiences. She told me she was afraid she did not love Jesus Christ as she ought, and asked if God would forgive her ingratitude. After a time she recovered from her disorder; and though she has discontinued her exhortations, her conduct is above the childish manners usual to others of her own age, and she continues to pray in private. We cannot expect more from such a child; but this proves much, namely, the beneficial effects of religious instruction, and that our labours among the children in the school will not be in vain in the Lord. It gives abundant encouragement to persevere, and affords hope that God will continue to carry on his work to the next generation, and build up his church from among the children in our schools, who are the particular objects of christian benevolence.

J. Dennett, Printer, Leather Lane, London.

MISSIONARY SKETCHES, No. XXXVI.

For the Use of the Weekly & Monthly Contributors to the London Missionary Society.

The above is a Profile of a Marble Bust of the late Dr. Bogue, executed by Behnes, at the joint expense of John Bogue, Esq. his only surviving son, and of the Ministers, now living, who were prepared for the Christian Ministry under his care, intended to be presented by them to the Society.

SKETCH OF THE LIFE OF THE LATE REV. DR. BOGUE.

David Bogue was born on the 1st of March, 1750. He was the fourth son of John Bogue, Esq. of Halydown, Berwickshire, a respectable justice of the peace. His mother's maiden name was Swanston. They had twelve children, to whom they were solicitous to give a religious and liberal education. The sons were educated in classical and other appropriate learning adapted to the professions in which they afterwards engaged. David was sent to the grammar-school at Eyemouth. He was afterwards removed to Edinburgh, where, it is believed, he first studied in the High School; and, subsequently, at the University, for nine years, with a view to the Christian Ministry.* Here he took his degree of Master of Arts. Having been licensed to preach in connexion with the established church of Scotland, he delivered his first sermon in 1772, but he was not ordained as one of its ministers.

In 1774, he visited London, and became associated with the Rev. Wm. Smith, who was minister of the congregation assembling in Silver-Street chapel, and also kept a boarding-school at Camberwell. Mr. Bogue became the assistant of that gentleman, both in his pastoral and academical labours. He also preached during this period, once every month, at the Scots' Church in Swallow-Street.

On the dissolution of his connexion with Mr. Smith, he travelled in France, Belgium, and Holland. Soon after his return to England, he was invited to preach to the congregation at Gosport, late under the pastoral care of the Rev. James Watson,* in which a separation had occurred. His services proving highly acceptable, he was solicited to become their minister, and was accordingly ordained at Gosport, on the 18th of June, 1777. He soon gained the esteem of those who had separated from the

* There is reason to believe that the tuition of his mother was the means of giving a religious turn to his mind and studies.

* Mr. Watson devoted himself to the study of the law, and became a Judge in India, under the title of Sir James Watson, but soon fell a victim to the climate.

church when under Mr. Watson's care, and a re-union was effected in a manner most honourable to all the parties concerned.

The meeting-house at Gosport was in a decayed state, and situated in an obscure part of the town, but Mr. Bogue's ministry was so generally approved, that in a few years a new and commodious chapel was erected for him in a more eligible situation.

During the early part of his labours at Gosport, an offer was made to him, through the influence of Mr. Dundas, afterwards Lord Melville, of one of the principal churches in Edinburgh, which he considered it his duty to decline.

In 1788, Mr. Bogue was united in marriage to Miss Charlotte Uffington, of London, a lady of decided piety, intelligent mind, amiable temper, and agreeable manners.

In the same year he preached a sermon at Ringwood, before the Hampshire Association of Ministers, which was afterwards published at the request of the Association, under the title of *The Great Importance of having right Sentiments in Religion.* This sermon excited much attention, and contributed to the extensive popularity to which he subsequently attained.

His labours in preparing young men for the Christian Ministry, commenced in 1789, when, on the solicitation, and at the expense, of George Welsh, Esq. banker of London, he received three young men, as students, under his care.

About this time Mr. Bogue became more deeply convinced that it was the duty of Protestant Dissenting Churches to unite in measures for the conversion of the heathen, and he embraced every opportunity, both in public and private, to impart his conviction to others. On the 30th of March, 1792, he preached a sermon at Salters' Hall, London, before the *Corresponding Board of the Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands*, in which he took occasion to enforce the obligations of Christians to use means for sending the Gospel to the heathen. This discourse, which was published, contributed not a little to further the great object he had in view. In 1794, while on a visit at the Tabernacle, Bristol, he disclosed his views more fully to two of his intimate friends, who were ministers, and it was agreed that he should draw up a paper, recommending a mission to the heathen, for insertion in the Evangelical Magazine. It accordingly appeared in the number for September, 1794, addressed to *the Evangelical Dissenters who practise Infant Baptism.* This address produced several communications, inserted in the same publication, from ministers and others, among which was a letter from Dr. Edward Williams, then of Birmingham, stating that the Warwickshire Associated Ministers had, in a *Circular*, dated June, 1793, drawn the attention of their people to the duty of sending the Gospel to the heathen, and that they were disposed to concur in measures for the promotion of that object.

On the 4th of November, 1794, the first concerted meeting was held in London, by ministers of various denominations, who resolved, in dependance on Divine Providence, to embark in this benevolent enterprise.

The opening of the year 1795, was occupied in preparing and circulating among ministers and churches several interesting letters, some of which are preserved in the *Introductory Memorial respecting the Formation of the Missionary Society*, prefixed to the first volume of its Annual Reports. At length, on the 22d of September, in the same year, the Society was formed at Spa-Fields Chapel, in the presence of a numerous assembly. On the two following days, several meetings for business and worship took place, when discourses were delivered by different ministers, in furtherance of the design, which were afterwards printed. Of these, the last was preached by Mr. Bogue, entitled *Objections against a Mission to the Heathen stated and considered.* This discourse was well adapted to the occasion, and is highly creditable to the sound judgment and christian zeal of the preacher.

In 1796, he joined with his friends, the Rev. Greville Ewing, and Robert Haldane, Esq. in an application to the Directors of the Hon. East India Company, for permission to go to Bengal, to devote their future years to the dissemination of the Christian Religion among the Hindoos. This application was refused, but it abides a memorial of their personal devotedness to the missionary work.

In 1799, the *Religious Tract Society* was founded, and Mr. Bogue zealously espoused and promoted its interests. He drew up the first Tract in the Series, entitled, *An Address to Christians, recommending the distribution of cheap Religious Tracts;* and in May, 1800, preached on its behalf, at the Scots' Church, London Wall, a sermon, which was afterwards given to the public, under the title of *The Diffusion of Divine Truth.*

Mr. Welsh having made no provision, by bequest, for the future support of the Academy at Gosport, Mr. Haldane, in 1800, proposed to subscribe £100, annually, for three years, towards the support of ten additional students, provided the churches in Hampshire would furnish the remainder. This proposal was accepted, and the County Association of Hants has continued to patronise that Institution to the present time.

In the same year, the Directors of the Missionary Society having determined to place its future missionaries under a course of preparatory studies, it was resolved to establish a Seminary for that purpose, of which Mr. Bogue accepted the office of tutor.

The triumphs of infidelity, and the horrible enormities, consequent on the French Revolution, had excited an earnest desire in the minds of Christians in this country, to attempt something for the benefit of their unhappy neighbours, but the war at that time prevented all personal intercourse. It was, therefore, proposed by Mr. Bogue, that an edition of the French New Testament, with a suitable Preliminary Dissertation, should be extensively circulated in France and Belgium. Mr. Bogue was himself solicited to prepare the proposed dissertation, which was afterwards published under the title of an *Essay on the Authority of the New Testament*, a work which has ever since been held in high repute, as affording a condensed, yet comprehensive view of the Evidences of Christianity.

A suspension of hostilities between England and France having taken place in 1801, the Missionary Society resolved to send

a deputation to Paris and the Departments, to promote the intended publication. Mr. Bogue was associated, with three other gentlemen, on this mission; in the discharge of which they received a measure of encouragement that far surpassed expectation. A respectable member of the Legislative Body engaged to translate the Essay into French, and an Italian bishop, who had been disgusted with the absurdities of Popery, was willing to promote the object, by translating it into Italian. Other important plans, for forwarding the progress of the Gospel, were suggested by the deputation on its return, but the re-commencement of hostilities in 1803, prevented them from being fully carried into execution.

The *British and Foreign Bible Society*, formed in 1804, was hailed by Mr. Bogue as a highly important Institution, and particularly as auxiliary to the Missionary Cause. He witnessed its prosperity with delight, and, as far as his numerous avocations would allow, was forward to advocate its claims and to promote its interests.

In the year 1806, was formed the *Hibernian Society*, for the diffusion of Religious Knowledge in Ireland. On the entreaty of their correspondents in that country, the Committee in the following year sent over a deputation, consisting of four gentlemen, of whom Dr. Bogue was one, to obtain the requisite information on the spot. On their return they presented to the public the result of their inquiries, in a *Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland*, which contributed to excite a livelier interest in behalf of the Catholic Population of the sister kingdom, and to establish the claims of the Society to the patronage of the Christian Public.

In the year 1807, or 1808, the College of Yale, in the State of Connecticut, conferred on Mr. Bogue the title of Doctor of Divinity.

In 1808, appeared the first volume of *The History of Dissenters, from the Revolution in* 1688, *to the year* 1808, executed by Dr. Bogue and his friend and early pupil, Mr. (now Dr.) Bennett. The remaining three volumes of this work were published during the four following years. It is due to the memory of the deceased to observe, that he lived to lament the mode in which certain parts of the work were penned; and he assured one of his most valuable friends, some time before his death, that in another edition, which was then in contemplation, the style and manner in those parts of the work would be altered.

In 1816, Dr. Bogue, accompanied by his friend, Mr. Bennett, visited Holland, &c. to confer with the Commitee of the *Netherland Missionary Society*, and other Christians, on the best means of diffusing the knowledge and spirit of evangelical religion on the Continent. This mission was undertaken at the request of the Directors of the London Missionary Society, and was executed, in all respects, to their satisfaction.

In 1818, Dr. Bogue published a series of valuable *Discourses on the Millennium*, which he had previously delivered from his own pulpit.

In 1820, he circulated, through the medium of several periodical works, a *Proposal for establishing a University for Dissenters.*

In 1824, he was plunged into severe affliction by the decease of Mrs. Bogue,* whose constitution had been greatly impaired by painful toils and anxieties, resulting from the illness and death of two of her sons. Another son, (David,) who had for a time discharged the duties of Classical Tutor to the Missionary Seminary, soon followed her to the grave.† These several bereavements Dr. Bogue sustained in the genuine spirit of christian fortitude and resignation.

At the close of the academical session in July 1825, Dr. Bogue engaged, as had been his custom for many years, to spend his vacation in the laborious duties of a missionary tour on behalf of the Society.

He preached, for the last time in his own pulpit, on the 7th of the following August, from the apostolical benediction—*The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.* After which he administered the Lord's Supper, and then took leave of his church.

He proceeded, with the Rev. John Hunt, of Chelmsford, and the Rev. John Campbell, of Kingsland, on a missionary tour in the counties of Warwick and Stafford. On his return, he spent a Sabbath-day in London, and preached two sermons for the Rev. George Burder and the Rev. John Arundel, Secretaries to the Institution on whose behalf his recent journey had been performed.

On his arriving at Gosport, he found that his own chapel, which had been closed for repairs, was not ready to be re-opened. On the morning of the first Sabbath after his return, he attended public worship at the parochial Chapel of Ease. In the afternoon and evening he preached in a neighbouring village, which had been for many years supplied by his students. On the two following Sabbaths he preached in his own vestry on the *Transfiguration of Christ*, and on one of them he administered the Lord's Supper. On the morning of Sunday, the 16th of October, the day on which he closed his pastoral labours, he preached, at Portsea, a funeral sermon for a relative of the Rev. John Griffin, from the words, *And not only they, but . . . even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body;* and in the afternoon and evening he addressed a part of his own congregation in the vestry, from the words, *Enoch walked with God, and he was not, for God took him.*

On Tuesday, the 18th of October, he left home for Brighton, apparently in his usual health, to attend the first Anniversary Meeting of the *Sussex Auxiliary Missionary Society*, in the formation of which he had assisted the preceding year. That evening a public service was held at the chapel of the Rev. J.N. Goulty, when the Doctor engaged in prayer, before a sermon preached by the Rev. George Clayton. This was his last public act. He was in pain at the time; and the rapid advance of his disorder shortly after rendered it necessary that he should retire from

* On the 27th of February.

† The family of Dr. Bogue consisted of four sons and three daughters. Mary, the youngest, died in the year 1800, aged four or five years; Mr. Thomas Bogue, on the 16th November, 1814, aged twenty; Mr. James Bogue, aged nineteen, on the 15th November, 1822; and Mr. David Bogue, at the age of twenty-nine, on the 19th September, 1824. The father of Dr. Bogue died in 1786, and his mother in 1805.

the company of his friends, and apply for medical advice. All the assistance that professional skill and friendship could give was afforded, but without the desired effect. In the course of one week his robust constitution sunk under the power of the disease, and he expired about 9 o'clock on Tuesday, the 25th of October (1825), in the seventy-sixth year of his age.

From the commencement of this final attack of his disorder, till his death, Dr. Bogue spoke little, but that little manifested the firmness of his faith, much tranquillity of mind, and great christian resignation.

On his daughter, Mrs. Parker, who had recently arrived in this country from America, the painful duty devolved of communicating to her father the opinion which the medical gentlemen entertained of his case. He received the information with his accustomed composure, and said, "Well, my dear, the will of the Lord be done." He then desired that the 32d Psalm should be read to him, after which he offered a short, but comprehensive and appropriate prayer, for each member of his family, separately.

In the course of his illness he said, *I know in whom I have believed*, &c. rejoicing that he had become interested in the blessings of the Gospel before the arrival of sickness and death. The Rev. Mr. Goulty, at whose house he died, having endeavoured to administer to his comfort, by repeating the promise, *I will never leave thee, nor forsake thee*, he emphatically replied, "Ah! remember *that* stands in the highest character," (alluding to the peculiarity in the original, of which the force is so strong, that it might be translated, *I will never—never—no, never—never forsake thee.*) On several occasions, when he was asked whether he were comfortable in his mind, he invariably answered, "Quite so, I thank you, quite so," adding, on one of those occasions, "I am looking to that compassionate Saviour, *whose blood cleanseth from all sin.*" When it was observed, "We fear, Sir, the time appears heavy to you, being so much alone;" he replied, "No I thank you, I prefer it. I am not alone, for God is with me." So calm, composed, and peaceful, indeed, was his frame of mind during the whole of his illness, that those around him could not help exclaiming, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

As soon as information of his decease reached London, an extraordinary meeting of the Directors of the Missionary Society was convened, when they adopted the following Resolution.

"That in recording this mournful event, the Directors would express the feelings of their minds on the solemn occasion: their deceased friend was one of the very first projectors of the Missionary Society; towards the establishment of which he materially contributed, and for the extension and prosperity of which he has directed the best energies of his powerful and well-informed mind for the space of thirty years. By his prayers, his writings his example, his journeys, and, above all, by his direction and superintendence of the Missionary Seminary at Gosport, in which many eminent and useful missionaries have been trained, he has been rendered, by the blessing of God, one of the chief instruments of the Society's prosperity. The loss of such an efficient and disinterested Labourer cannot be calculated, yet whilst it is sincerely and deeply lamented, the Directors would return their devout thanks to God, the source of all gracious influence, who rendered his instrumentality so beneficial, and who continued him amongst them, in full activity, till he had reached the seventy-sixth year of his life.

"The Directors are fully assured that the numerous members and friends of the Society will sympathise with them in the feelings thus expressed; and will unite with them, in thanksgiving to God, for the important and useful labours of their late lamented friend, and in earnest supplication for a copious supply of the Holy Spirit, that many more faithful men may be qualified, by as able an instructor, for the all-important work of Missions, and from time to time be sent forth, *to preach among the Gentiles the unsearchable riches of Christ.*

(Signed) "WILLIAM ALERS HANKEY, *Chairman.*"

It was also determined, that a deputation of the Directors should attend the funeral at Brighton, and that a Funeral Sermon should be preached in London, before the Society, as a public token of respect.

On Tuesday, the 1st of November, the remains of Dr. Bogue were removed to Gosport, attended by a deputation from the Directors of the London Missionary Society, and many other friends. On the day of his funeral, most of the houses of the town were closed, and the thousands who joined the melancholy procession, showed the universal and profound respect in which he was held. The interment took place at Alverstoke church, near Gosport. The burial service was impressively read by the Rev. H. A. Veck.

In the evening, a funeral sermon was preached at Gosport, by the Rev. Dr. Winter, from Acts xx. 24; and on Wednesday, the 16th of November, according to the appointment of the Directors, a funeral service took place in the chapel of the Rev. John Clayton, Poultry, London, when the Rev. James Bennett, D. D. Theological Tutor of the College at Rotherham, preached from 2 Kings ii. 3. Both these discourses have been since published, as have also those delivered on the same mournful occasion by the Rev. Messrs. Griffin, Hunt, James, and Goulty, at their respective places of worship.

Dr. Bogue was endowed with a masculine understanding, a sound judgment, and a retentive memory. He possessed energy and decision of character, tempered with simplicity and modesty. His views were enlarged, his knowledge was extensive, his learning solid and various, the stores of which he constantly replenished by laborious and persevering application. He was a man of enlarged public spirit and disinterestedness. His loftiest distinction, however, consisted in his fervent piety. He was an eminently holy man; firm in faith; of expansive benevolence; animated with love to God, and active in endeavours to extend the kingdom of the Redeemer in the world. He was a dutiful son, an affectionate husband, parent and pastor; a laborious preacher of the Gospel;* a zealous champion in the Missionary Cause;† a sound theologian; an able and assiduous tutor;‡ a useful writer; an ardent friend of civil and religious liberty, a liberal benefactor, and, to sum up all, AN EXALTED AND CONSISTENT CHRISTIAN.

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* It was his custom, during a ministry of forty-eight years, to preach three times on the Sabbath, beside engaging in other stated services during the week.

† With the exception of the year 1823, when Mrs. Bogue was ill, he attended all the anniversary meetings of the Missionary Society, and every one of the services.

‡ The number of students educated by him for the Pastoral Office at home was about SIXTY, for missionary service about EIGHTY.

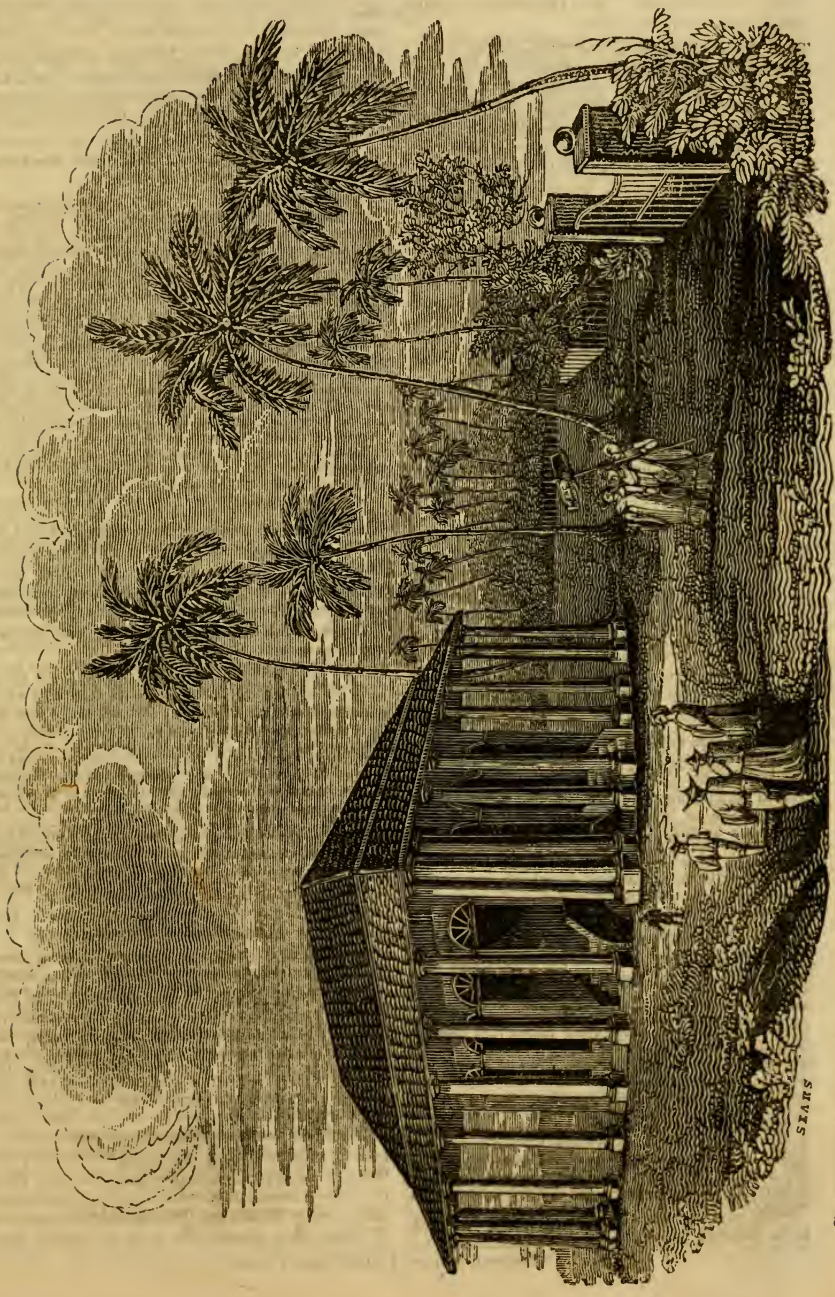
Bennett, Printer, Leather Lane, London.

APRIL, 1827.

MISSIONARY SKETCHES,

No. XXXVII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



MISSION-CHAPEL AT GEORGE-TOWN, PINANG.

Dimensions, 73 feet by 46.

SEARS

SKETCH

OF

THE SOCIETY'S MISSION AT PULO PINANG,

OR PRINCE OF WALES' ISLAND.*

THE Society's mission in Pinang was commenced, chiefly by the exertions of the late Rev. Mr. (afterwards Dr.) Milne, who visited the island in 1816, having been previously made acquainted with the wishes of the Directors, in reference to the object.

The Rev. Thomas Beighton and the Rev. John Ince, destined in the first instance to Malacca, but who were eventually stationed in Pinang, embarked on the 18th of February, 1818, on board the *General Graham*, Captain Weatherhead, at Gravesend. They did not, however, finally quit the shores of their native country until the 24th of March, when they sailed from Spithead, with a fair wind. During this interval they were exposed, almost continually, to storms, and particularly to the memorable one of the 4th of March, in which their apparent danger was imminent; but they were providentially preserved, together with all on board. After touching at Madras, they proceeded to Malacca, the place of their immediate destination, where they arrived safe on the 14th of September.

By Mr. Milne's desire, Mr. W. Medhurst, (at present Missionary at Batavia,) in January 1819, visited Pinang, where he commenced two Chinese Schools, for the support of which a grant was made by the Government, to which he had previously presented a memorial,† drawn up by Mr. Milne. Having thus broken the ground, he returned to Malacca, and in the beginning of April Mr. Beighton, accompanied by Mrs. Beighton, proceeded to Pinang. Mr. Beighton, who, while at Malacca, had devoted himself to the acquisition of Malayan, immediately on his arrival at Pinang commenced two schools for the children of Mohammedans. The parents suspected, that his ultimate design was to induce them to change their religion, although pleased with the liberality which proposed to educate their children free of expense. To remove objections, Mr. Beighton issued a printed advertisement in Malayan, drawn up in the Mohammedan style, of which the following is a translation:—

This letter is from Juan Beighton, a white man, making known to all Malays and Klings, in the town of Pulo Pinang, who may wish to send their children to learn to read, and order them to go to the house of Inchi Abdallah, of Malacca, that there is a small house built for that purpose. This letter is sent to give notice of the same to all gentlemen.

"*Heyira*, 1234.

"On the 16th of the moon *Raban*, on the day *Reba*. This is to make evident, that a white man, whose name is Beighton, has built a small house for little children to learn to read the Arabic and Malayan languages, in the town of Pulo Pinang. The house is erected in the compound (Court Yard) Telukaya, belonging to the Chief Sarang. It is designed for all children, whether Malay or Kling, who are desirous to come. Little children, boys and girls, and those in middle life, are invited. They may go to the house of the teacher, whose name is Lebihi Aminudinin, of Malacca. Do not, by any means, Gentlemen, be the least afraid, for it is not designed to teach the ways of wickedness, but only the way to God, who is ever to be praised and most high! to follow the commands, and pay respect to the authority of God, who is ever to be praised and most high!"

"*From my Study, 5 o'clock in the evening.*"

Mr. Ince, accompanied by Mrs. Ince, followed Mr. Beighton in the succeeding June. During his stay at Malacca, he had prosecuted the study of Chinese, and on his arrival at Pinang took charge of the two Chinese Schools commenced by Mr. Medhurst.

Messrs. Beighton and Ince received a very kind reception from His Excellency the Governor, the late Colonel Bannerman, who died in August, the same year, and was succeeded by his son-in-law, W. E. Phillips, Esq., who, as well as his deceased relative, patronised the mission, and uniformly showed kindness towards the missionaries.

In 1820, Messrs. Beighton and Ince had made such proficiency in the languages they had been respectively studying, as to be enabled to commence religious services in Chinese and Malayan. In the same year, the schools for Mohammedan children were increased to four. In this year, also, the missionaries visited the opposite Coast of Quedah, with an ulterior view to the instruction of the natives in Christianity. About the same time Mr. Medhurst again visited Pinang, and, for a short season, laboured at James-Town. In December, the same year, he embarked for Java.

Shortly after the return of Mr. Ince from Quedah, Mrs. Ince became so much indisposed, as to render a sea-voyage necessary for the restoration of her health. On the 28th of June, Mr. Ince, accordingly, embarked with her for Malacca. During the few months of their visit there, Mr. Ince diligently pro-

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* Pulo Pinang *(i. e. Betel-nut Island)* is situated off the western coast of the Malayan Peninsula: its north-eastern point being in lat. 5 deg. 25 min. N., and in long. 100 deg. 19 min. E. It is computed to contain nearly 160 square miles, and, according to the last census, which was taken up to 31st December 1825, a population of 37,962 souls, of whom 13,769 are Malays and Bugguese, and 7,552 Chinese; the rest consist of Chulias, Bengalese, Armenians, English, &c. The principal town in the island, is called George-Town, and it is here that the Society's missionary station is situated.

† This memorial is given at length in the Appendix to the Society's Report for 1820, No. VI.

secuted his Chinese studies, with the valuable assistance of Dr. Milne. In the decline of the year, Mr. and Mrs. Ince, the health of the latter having been considerably restored, returned to Pinang. In the following spring, however, a serious relapse took place, which terminated in her death on the 1st of June, only a few hours before that of the distinguished missionary, whose name we have just mentioned.

In 1823, an English School was commenced; and, in 1824, a Malay Female School, under the superintendence of Mrs. Beighton, who had made considerable proficiency in Malayan. There were then 5 Malayan and 2 Chinese Schools, into all of which the Scriptures and religious tracts had been introduced.

In the same year, Messrs. Beighton and Ince again visited Quedah, in the vicinity of Point Wellesley, which they describe as an inviting field for a Malayan mission. A grant had been recently obtained from the Pinang Government, by A. D. Maingy, of the Hon. East India Company's Civil Service, who was resident there, for the support of four Native Schools, two of which they visited, and were much pleased with the proficiency that, in a few weeks only, had been made by the children.

In October this year, His Excellency Governor Phillips returned to Europe, and was succeeded by the Hon. Robert Fullerton.

Towards the end of the year 1824, the health of Mr. Ince began to manifest symptoms of decline, and on the 24th of the following April this excellent and devoted missionary terminated his earthly career. His loss was deplored by all classes of persons at Pinang. The Rev. Mr. Beighton preached two sermons on the mournful occasion, one in English, and the other in Malayan. The Rev. Mr. Hutchins, Chaplain to the Settlement, also preached an appropriate sermon, in which he paid a deserved tribute of respect to the memory of the deceased.

In 1823 the missionaries had issued printed proposals for the erection of a Mission Chapel in George-Town, in which Christian Worship was to be performed in Chinese, Malayan, and English, alternately. In a short time 3,000 Spanish Dollars were subscribed towards this object, by the European residents at Pinang, of which sum 400 Dollars was contributed by His Excellency Governor Phillips. Among the subscribers were about twenty Mohammedans. The Directors, on the condition that the Chapel, when finished, should be vested in the Society, (which has been since done,) voted £200. towards the expenses of its erection. In the prosecution of the work, the missionaries derived valuable assistance from several official and other gentlemen in Pinang, and particularly from Lieutenant Day, of the Bengal Artillery, who, at the request of Dr. Whitaker, of George-Town, had prepared the plan of the building.

The Chapel (of which a Print is given in the present Sketch) was opened for public worship on the 20th of June, 1824, on which occasion three services were performed, in Chinese, Malayan, and English. The latter service was attended by a numerous and respectable auditory, chiefly composed of European residents. The following account, relating to this occasion, is taken from the *Prince of Wales' Island Gazette* of the 23d of June.

"The new mission in *Farquhar Street*, was opened on Sunday evening last, to a large and respectable congregation. The appearance of this neat and chaste edifice, afforded the highest gratification to those present, who had contributed towards its erection: and the internal arrangements for comfort and convenience, are such as excited equal admiration and satisfaction. Some of the niches in the chapel contain appropriate passages of Scripture, in the English, Chinese, and Malayan languages;* and the whole plan, building, and arrangement, is altogether creditable to the Reverend Gentlemen under whose immediate superintendence it has been so successfully completed.

"The service appointed for the evening was grand and solemn, particularly in the singing of the hymns, in which, it appeared, the whole congregation joined, and had a most pleasing effect. The sermon, preached by the Rev. Mr. Beighton, was taken from the last verse of the 60th chapter of Isaiah, *A little one shall become a thousand, and a small one a strong nation: the Lord will hasten it in his time.*"

A statement of Receipts and Expenditure followed in the Pinang Gazette, from which it appeared that there then remained, against the Chapel, a balance of Sp. Dollars 1.676, or about £400. sterling. With a view to lessen the amount of this balance, the missionaries made a respectful appeal to the Ladies of Pinang, who kindly contributed 450 Dollars. A few more sums have been subsequently received, chiefly from friends resident in England; but the undischarged debt still amounts to between £200. and £300. For the liquidation of this sum, the missionaries depend on the liberality of the friends of Christian Missions at home.

In the autumn of 1825, the ill state of Mr. Beighton's health was such as, in the opinion of his medical advisers, rendered a sea-voyage necessary to its restoration. He accordingly visited Singapore, and, after remaining there a few weeks, returned to his station considerably benefited by the voyage. During his absence, his station at Pinang was supplied by the Rev. Samuel Kidd, from Malacca, aided by a very promising native assistant, named David. It is not improbable that Mr. Kidd will eventually take charge of the Chinese department of the mission at the former station.

Beside preaching in the two languages spoken by the majority of the settlers, viz. Chinese and Malayan, and in English; superintending the Native Schools, &c. the missionaries have compiled several useful elementary books, in Chinese and Malayan, for the use of the schools, and distributed many thousand tracts in these languages, also numerous copies of the Chinese Scriptures, printed at Malacca.

The mission, beside the patronage and aid

* Those in the Chinese and Malayan are the following, *Christ Jesus came into the world to save sinners*; and, *Believe on the Lord Jesus Christ, and thou shalt be saved*: that in English is, *Preach the Gospel to every creature.*

afforded by the Government, has received valuable countenance and assistance from many respectable individuals; among whom may be mentioned the late Sir Ralph Rice, Recorder; the late Hon. John Macalister, Member of Council; the late W. A. Clubbley, Esq., Secretary to Government; the late David Brown, Esq., of Glogau; Dr. Henderson; John Anderson, Esq., &c. &c.

With regard to the benefit hitherto imparted by means of the labours of the missionaries among the Chinese and Malays, independently of the instruction communicated in the schools, it may be observed, that the means of attaining Christian Knowledge has also been put within the reach of those portions of the population, by the circulation of the Scriptures and Tracts, and the ministry of the word, in their respective languages. Upon some among the adults, it is hoped, favourable impressions have been made; and if decided conversion has not yet taken place in any, the minds of not a few appear, at least, to have been considerably imbued with a knowledge of Christianity, and their prejudices greatly, if not entirely, removed. The seed of the word has been to a considerable extent sown; this is the duty of the missionaries; they look forward, in the exercise of faith, for the out-pouring of that influence, which can alone give the increase. That will be the work of God.

The beneficial results of their labours, in reference to the English Congregation, are apparently of a decided and satisfactory character.

Having given the leading particulars of the Society's Mission at Pinang, we shall fill up the remaining part of the present paper with a few interesting extracts from a journal of the deceased missionary, Mr. Ince.

Description of an idolatrous Chinese Festival.

Sept. 4, 1819.—After school went to witness the great idolatrous feast of *Shaou* and *Tseaou.* When we arrived at the temple it was surrounded by a vast concourse of people, whose appearance was very like that of a fair in England. Opposite the temple was a stage erected for play-actors. On one side of the temple there was a large paper idol called *Ta sze yay,* I suppose 14 feet in height, a most distorted figure, painted various colours, with uncommonly large glass eyes. Immediately before this idol was a long table, set out with all kinds of provisions, interspersed with small paper idols. At the end of the table, furthest from the idol, were a number of carpets spread on the ground, on which sat half a dozen priests, worshipping the god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals, also made of paper. The whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper; the most valuable of which were covered with gold leaf. These papers the idolaters burn, and most firmly believe they become money in the world of spirits!

This feast is considered as one of pure benevolence, being celebrated in behalf of those poor bereaved spirits, who have no relations to mourn for them; to supply them with clothes, money, &c.; to rescue them from Tartarus, and exalt them to higher and brighter regions.

I told some who stood around me, that there was one true God, who was not pleased, but angry at such things as these. I asked what their god was made of? They replied, "paper." I expressed surprise at the folly of worshipping a piece of painted paper, adding, that the god they were worshipping had eyes indeed, but could it see? Ears, but could it hear? Hands, but could it handle? Feet, but could it walk? They replied, "Certainly not." I then inquired, what they would do with their god when the feast was over? They answered, "Burn him." I rejoined, he was surely a god of no strength, or he would not suffer that; but the true God was Almighty and infinite in every other perfection. Truly, *darkness hath covered the earth, and gross darkness the people.* Satan hath indeed possession of the minds of men. O, God, make bare thy holy arm, and may the Redeemer ride forth gloriously, conquering and to conquer.

Argument with his Chinese Teacher as to the Transmigration of Souls.

Sept. 17.—This evening I had a long argument with my teacher, in the presence of two other Chinese, on the *Metempsychosis.* I asked him, if he believed in that doctrine? He said he did, assigning as his reason, that he could not conceive how children, when born into the world, should have souls, if there were no transmigration. I asked him whence the first soul came? He said he could not tell, but supposed it made itself! I then asked, if every soul could have made itself, as well as the first? He said he did not know *how* it was, and that he was, in fact, very doubtful whether men possess souls or not. I then asked him, why he doubted whether he had a soul? He said, because he could not see it. I observed, that he could not see England or China; and asked did he, therefore, doubt whether there were such places—he did not see the sun (the sun was now set), but did he doubt whether there was a sun or not? He felt himself unable to reply, and therefore asked, what *we* thought about the doctrine? On which I availed myself of the opportunity of relating to him the account given in the Scriptures respecting the creation, the fall, salvation by Jesus Christ, the death and resurrection of the body, &c.

The privileges of Christians in England, in contrast with the privations and difficulties of the Missionaries.

Oct. 22.—This day our hearts were gladdened with intelligence from England; tears of joy rolled plentifully down our cheeks, and such was the fulness of the heart, that we were quite overcome. England is very dear to us, and in any other cause than that of the blessed Saviour, I, as an individual, would not, if possible, remain in India another hour. O! what do the friends in Britain enjoy while we are, in a measure, destitute of their privileges, and have our minds from day to day unhinged with beholding "abominable idolatries." Our friends in England have no adequate idea of the difficulties missionaries have to contend with. A strange language, deeply-rooted prejudices and superstition, are indeed hills of difficulty. O for strength and grace to struggle with them and overcome them. My firm determination, at present, is to struggle with them until my Heavenly Father shall call me to himself.

Mohammedan Festival.

Oct. 29.—The Island has been this evening turned almost upside down by the Mohammedans, who are celebrating a feast in honour of two of their ancient warriors. Thousands of people are in the streets; the ear is completely stunned by all kinds of noises, proceeding from pans, kettles, drums, horns, pipes, &c.; while large and magnificent cars are carried about, in every direction, with forked torches and blue lights flaming in the air. How much time and expense is wasted upon these fooleries! O when will these things have an end?

> "O'er the gloomy hills of darkness
> Look, my soul, be still and gaze;
> All the promises do travail
> With a glorious day of grace.
> Blessed Jubilee!
> Let thy glorious morning dawn."

J. Dennett, Printer, Leather Lane, London.

JULY, 1827.

MISSIONARY SKETCHES,

No. XXXVIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATION OF THE IDOL KWAN-YIN.

J. Dennett, Printer, Leather Lane, London.

SKETCH

OF

KWAN-YIN, THE MOTHER OF BUDDHA.

The idol, of which a print is annexed, is intended to represent Kwan-yin, the mother of Buddha,* who has been long worshipped in the East, with great devotion and many offerings, as the Papists worship the image of the Virgin Mary.

The idol from which the drawing for the annexed print was made, was sent home by the Rev. W. H. Medhurst, missionary at Batavia, in the island of Java, and is now in the Society's museum. The head of the idol is separated from the trunk, as represented in the vignette. The occurrence that led to this serious fracture, is thus related by Mr. Medhurst.

"This idol was formerly looked up to by a poor, ignorant Chinese family, for protection. But, unfortunately, one evening, a cat, or a rat, ran over the goddess and knocked her down, by which accident she broke her neck, and was otherwise materially injured. The man, however, stuck on her ladyship's head again, and was proceeding to pay her the accustomed honours, when I represented to him the extreme folly of his conduct, and the vanity of trusting to such a worthless thing. Upon which he took the goddess off the altar, and gave her into my hands, saying he was certain she must have offended the Supreme Emperor of Heaven in a very great degree, to induce him to cut off her head, and therefore it could not be right, or perhaps safe, in him to continue to worship a decapitated goddess! He therefore surrendered her into my hands, with this injunction however, that I would not ill-use her ladyship publicly, in the sight of the people, lest it should bring a scandal on his religion."

It may not, always, be easy to resist a smile when we think of the extreme absurdity of offering *religious homage* to an image! much more to an image of a creature! still more to an image of an imaginary being; yet the folly of such practices should not be permitted to divert our attention from the deplorable state of intellectual, moral, and spiritual darkness in which those nations are sunk, who practise such superstitious observances; neither should we forget the great obligation every true disciple of Christ is under, to exert himself in every possible way, by his prayers, his efforts and his liberality, to remove the *gross darkness which covers the people* of so large a portion of the habitable globe.

* Buddha, according to the Hindoos, was the last *Avatara*, (or incarnation) of Vishnu. Their identity, however, is disputed by many among the Brahmins and other tribes. The distinguishing tenet of the Buddhists is, that it is sinful to deprive any animal of life; a doctrine that strikes at the root of those gains of the Brahmins, which are derived from human and other animal sacrifices.

Selections from the Speeches delivered at the Annual Meeting of the London Missionary Society, held on the 10th of May, 1827.

Disproportion in the Scale of Christian Liberality.

The *devotedness* of Christian liberality is too seldom evinced, and how little is the rule of Christian *proportion* observed in the contributions of the upper ranks of Christians, as it regards the measure of claim resulting from the intrinsic nature of the objects which they are invited to support. Custom seems to have established a scale of subscription, which is inadvertently applied to institutions great and small—whether they maintain a village school, or sustain efforts for evangelizing the world. Christian principle must correct this miscalculation, and to effect it will be worthy of the labours of the Christian pulpit.—*From the Speech of the Treasurer.*

Self-denying and Spontaneous Liberality recommended.

It is easy to give of the overflowing of our abundance; but when there must be economizing in order to liberality—when there must be a consciousness of obligation as the basis of all our efforts, it is then I contemplate the triumph of Christian benevolence. It is said of the Macedonians, that in their "deep poverty, their liberality abounded;" and this required not that prodigious and exhausting excitement to draw forth their liberality, which is now so much called for; but the apostle tells us "*they were ready,*" and prepared with all their treasures previously accumulated, not depending even on the excitement of an apostolic visitation. They were ready to pour into his lap "their gatherings," and make him at once the almoner of their bounty. This, Sir, was apostolic liberality, and primitive zeal; and if our churches approach the apostolic standard, delightful as is this scene, and hallowed as are the feelings of our hearts this day, we shall not need even Annual Meetings to stimulate us, but shall pour into your treasury the due proportion of that which God has communicated to us. Our liberality will not resemble the meteor which shines for a moment, and expires; nor the morning cloud, and the early dew, which soon pass away; but it will be as the sun rising in his strength, scattering clouds and shadows, as he advances to his meridian, and increasing in splendour, to the perfect day!—*From the Speech of the Rev. Jos. Fletcher.*

Extent of Christian Liberality to be regulated by Circumstances.

Peculiar circumstances demand peculiar services and sacrifices; and the moment seems to have arrived when the friends of this Institution should come forward, devising liberal things; for brass, bring silver, and for silver, gold; aspiring to that highest honour, which the Redeemer conferred upon a generous and unostentatious giver, *She hath done*

what she could. O, Sir, where is the man who is entitled to such an encomium! Where is the man, who, having studied the lessons of self-denial at the feet of Him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich," hath bestowed upon this great cause more than *of his abundance?* Where is the man who has deprived himself of any of the ordinary comforts of life to save 600 millions of immortal spirits from perdition, and to advance the great purpose for which the Son of God is invested with supreme glory and universal dominion? *--From the Speech of the Rev. Arthur Tidman.*

The rising Generation the Hope of the Missionary Cause.

In speaking of the necessity of exertion, I might say to my younger brethren, that although it devolves upon all to come forth to the help of the Lord against the mighty, yet is it upon those who are now rising up into life that the friends of this cause must chiefly depend to prevent its decline. And I would ask, where is it possible for character to be so well moulded, as in the service of God, who is the Father of our spirits? Where can intellect find so noble a scope as in the study of those plans which are the result of infinite wisdom, involving the welfare of mankind for both worlds, and connecting themselves with the destinies of immortality! And where can industry find such room for exertion, as in bringing hundreds of millions back into the path which leads to glory and the skies? In proportion as we become connected with this cause, we give dignity to our character and impart to our perishing clay the fragrancy of the rose; for, how can human nature be properly animated and renewed, but by catching the fire from heaven? What was it, think you, (to select a single instance,) that gave to the character of HENRY MARTYN that aspect of moral heroism—that air of sublime and awful tenderness which he possessed? It was his zeal for Jehovah; and did the same spirit that animated him burn in the breasts of those who are now rising into life, other *Martyns* might rise up to the honour of their age and nation, and show how far the character of man may approximate to the character of God.--*From the Speech of the Rev. James Parsons.*

Sublime and benevolent Object of Missionary Efforts described.

What, Sir, I ask, is the cause of this Institution? It is the cause in which all the designs of heaven are to harmonize and be wound up in one glorious consummation. It is the cause which all the attributes of heaven are pledged to support. It is the cause of which prophets in distant ages spake, whilst looking to the future they foresaw its rising glory. It is the cause for which the patriarchs forsook their own land and became pilgrims and strangers in a land not their's. It is the cause in which the Apostles engaged when they testified the Gospel of the grace of God to a wondering world. It is the cause in which Deity himself embarked, when He, who was the brightness of his Father's glory, and the express image of his person, sprang to Calvary's summit, and there shed the blood which ransomed the world. It is the cause which all the revolutions of all nations are intended to confirm and establish. It is the cause at the first announcement of which the angels sang glory to God in the highest, and on earth peace, good will towards men; and the cause which shall finally call forth the voice of ransomed heaven in praises to Him who sits in the midst of the throne. To be engaged in such a cause, Sir, cannot be called labour—it is honour: and, Sir, were His Majesty, the King of Great Britain, now seated in that chair, I would tell him that the situation he held would prove the brightest jewel in his crown, and sparkle on the brow of his memory to the latest generations. *--From the Speech of the Rev. John Burnet, of Cork.*

Beneficial Effects of Missionary Labours in Bengal.

The Missionaries employ part of the Sabbath in preaching to their countrymen, and this has been accompanied with a blessing from God. It was one of the most frequent arguments used by the Natives against the Missionaries, that their countrymen were not themselves under the influence of Christianity. Tell your countrymen this (they would say), and when they believe and practise your doctrine, come to us; but now churches have been formed at several stations, and men once distinguished by the impurity of their conduct are now marked by the holiness of their lives and their devotedness to the cause of this Society; and wherever a church is formed, there a Missionary Society is established—there a Missionary prayer-meeting is held—there an intense anxiety for the conversion of the heathen is felt; and several members of churches have given themselves to this work. At our last anniversary, held in imitation of this, upwards of one thousand rupees were collected and placed to the account of the Society. A spirit of inquiry has been also excited among the natives, and many of the Missionaries are employed in composing suitable books for their use, the beneficial result of which will, I doubt not, be seen in the progress of the Missionary cause among them. The objections brought against our publications by the heathen have now died away. Formerly, when a book was brought into a school, if it contained the name of Jesus, the children took the alarm and left the school; but now they read the Gospels, learn the catechisms, and many of them have gained a considerable knowledge of divine truth. With reference to the adults, much useful knowledge has been disseminated amongst them; and near our missionary stations the people have gained a correct acquaintance with the doctrines of the Christian faith. They formerly asked the most frivolous questions, and supposed that Missionaries came merely to teach them those customs in which we differ from them. When we spake to them of the incarnation of the Saviour, they would say, How many hands

or feet had he?--but now they seem to be acquainted with his character, and his design in coming into the world. An extensive dissemination of Divine knowledge, I think, must be a proof that good is being done. Besides, Hindoos have embraced the Gospel, and churches composed of them have been formed at different places. The common people who were once despised and disregarded in India, have begun to decide for themselves with a boldness before unknown to them. The Brahmins formerly claimed to be incarnations of the Deity, and divine honours were paid to them; and even now we see a poor Suttee bowing before the feet of the Brahmin, and begging him to dip his toe in the water which he afterwards drinks; but though they generally adhere to this superstition, thousands now spurn it with detestation. There are many who seem to have a deep acquaintance with the truths of religion, but yet do not practise it--persons who abstain from idolatrous worship, and feel the necessity of the Saviour and the Bible, but they hesitate to make a public profession of it; but the chain of their sins is broken, their character and conduct are improved, and we hail them with delight, hoping that the Church of Christ will from them be recruited. One circumstance more I will mention; some have broken caste, and have been admitted to baptism. I now call upon all you, my Christian friends, to praise that God who has enabled your Missionaries to persevere, and given them, in India, the first-fruits, I trust, of an abundant harvest, which they shall ultimately reap. —*From the Speech of the Rev. John Edmonds, Missionary from Chinsurah.*

The Gospel the only means for putting an end to the Enormities of Superstition and Idolatry.

Can we realize the state of India with its millions of idolaters, and realize it, as, above all others, a land of degradation, without feeling new incitements, in addition to those already urged,* to perseverance and increased exertion in this cause? You are well aware it is there that the widow is still led to be sacrificed upon the pile of her husband. It is there the people perform pilgrimages to Juggernaut, and other idols, which continually destroy their victims. It is there the tender relative by whom consolation is particularly needed, is hurried from home, exposed to the burning heat of the sun, to expire by the side of a river deemed sacred. His feet are plunged into the water of the stream, which is poured upon him till life leaves its seat. There the wretched victim sometimes remains for four or five days, till he is supposed to be sufficiently near death, to authorize force. And what can possibly give the least hope of a change which shall completely abolish these dreadful murders? Is there any thing upon which we can really depend, but the Gospel of the blessed God? Let this word of life once be given to them, and the widow will no longer hearken to the suggestion to mount the burning pile. No man who has ever read the word of life, desires to go on painful and destructive pilgrimages. No person who has read the sacred volume, brings his relatives from their houses and places them by the river to meet their death. Is it possible, then, that you can hesitate as to the path of duty, or be deaf to the calls of the heathen world? And has not Providence given eighty millions of these idolaters to Britain, and made them your fellow-subjects; and has not this been done to stir up the energy of your souls in this great cause? Say for what other purpose a handful of islanders should be called from the farthest part of the sea, and have that empire given them, but to make known to the people the truths of the Gospel? Was there any other end, worthy of a God of love? From the strong holds of superstition in India the streams of delusion have gone forth into all parts of Asia. Give, then, the millions of Hindoos and Mahomedans there the word of life, and quickly will the light break forth on the right-hand and on the left, in those very regions, where the streams of delusion have spread death for so many hundred years.--*From the Speech of the Rev. Dr. Marshman, from Serampore.*

Beneficent Tendency of Missionary Institutions.

The principle in which they [i. e. Missionary Societies] originate is the love of God, the most lovely of all qualities, even in a human being; they achieve the most laudable actions, they diffuse happiness amongst angels and men, they heal the wounds of sickness, supply the tables of poverty, wipe away the tears of bereavement, erect asylums for the destitute, the widow, the orphan, and the forlorn.—*From the Speech of the Rev. Caleb Morris.*

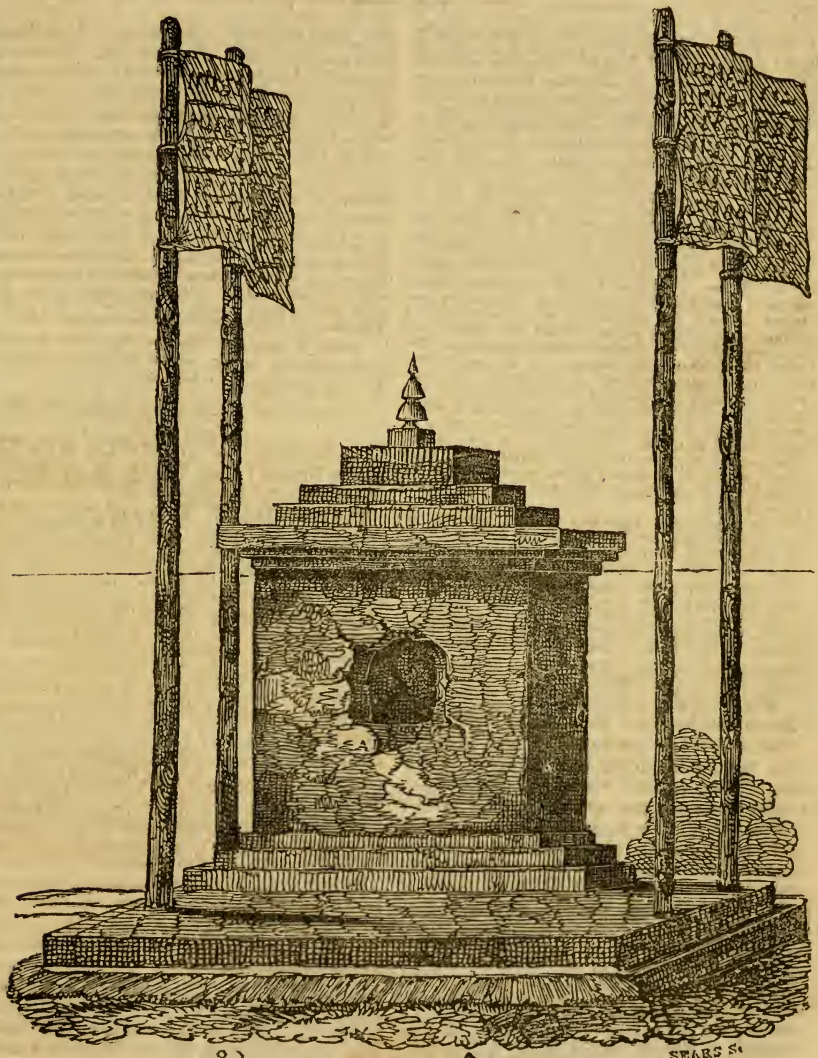
* By Mr. Edmonds, whose representations, as to the change in Bengal, Dr. Marshman confirmed.

OCTOBER, 1827.

MISSIONARY SKETCHES,

No. XXXIX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



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REPRESENTATION OF A MONGOLIAN MAUSOLEUM.

SKETCH

OF

A MONGOLIAN MAUSOLEUM,

WITH NOTICES OF THE MONGOLIANS AND THEIR SUPERSTITIONS.

MONGOLS (or Mongolians) is the general name under which one of the most famous nations of the East is known. Its two head-divisions, viz. the *Mongolians proper* and the *Doerboen Oiret*, united in the beginning of the 13th century into one formidable force under the illustrious Gingis or Tshingis Chan,* became the conquerors of several powerful surrounding nations, and gave, (though for a short period,) to China itself a new Imperial dynasty. After the death, however, of Tshingis Chan, these people resumed their former separate state. In process of time, two mighty tribes of the Doerboen Oiret, viz. the *Oeloet*, or Calmucs, and the *Barga-Burát*, together with a small number of the *Mongolians proper*, became subjects of the Russian Emperor; but the chief stock of the Mongolians, (composed of the *Sharra* and *Kalkas* tribes of Mongolians, and the rest of the Doerboen Oiret, viz. the tribes *Chóit* and *Tummut*,) and of the Oeloet, a powerful tribe called *Soongarr*, were all made Chinese subjects, and are now the proper inhabitants of the central part of the Asiatic continent, from the Altaï and Alataï mountains, up to Tibet, in a direction north and south, and from the borders of Bucharia to Koko-noor, on the frontier of China, in a direction west and east; while the Barga-Burât inhabit the Russian territory from the shores of the Baikal Sea to the frontier of Chinese Tartary, and the Calmucs rove in the *steppes* between the Don and the Wolga, some of them being also scattered along the southern frontier of Siberia.†

Whatever view the historian, the antiquarian, the politician, or the philosopher may take of this, in many respects, highly interesting people, the Christian who is acquainted with the moral darkness in which they are enveloped, cannot but feel that they have powerful claims upon his compassion; for what St. Paul once said of the people of Athens, "that they were wholly given to idolatry," is applicable, in its fullest extent, to the whole Mongolian race. They are all idolaters. According to their own both traditionary and legendary belief, they originally received their religion from Tibet, and they worship, in the person of *Dalai Lama*, as they suppose, a divine, or, at least, a heavenly being. But like heathens in all ages, they have *gods many and lords many*, among whom, however, SHIGEMUNI, MANSUSHARI, MAIDARI, CHURMUSTA TENGERI, and ERLIK CHAN, are the chief *Burchans*, or gods. Their notions of heaven and hell, of the creation of the universe, and of a future state, are gross and absurd in the extreme. But among their dogmas none seems to have so injurious an influence as the doctrine of the *transmigration of souls*, since it is closely connected with what they call *Dsaján* (something corresponding with the *Fatum* of the Romans), and thus becomes one of the most formidable barriers against the entrance of truth. The conceptions of the people, and indeed those of the Lamas* themselves, respecting *Dsaján*, are exceedingly dark and indistinct. They believe, however, that even their gods, not one excepted, together with the immaterial and material universe, are under the control of this power; and *Dsajáni jossóor* and *Dsajagár*, terms signifying necessity, or fatality, are frequently used by their Lamas, as substitutes for reason and sound argument.

The annexed print represents a Mausoleum, erected on the spot where a deceased Lama had been burnt, who in his life-time was reputed a distinguished saint. Such buildings are generally situated in the remotest and most retired places of the desert, distant from the usual track of travellers and caravans, to prevent their being injured or plundered by foreigners. The interior of the building, which is of brick, is decorated with pictures of idols, or burchans. Fragments of religious books and forms of prayer, are also left to moulder there, and are thought thereby to obtain re-existence, in a more beautiful form, in another world. Remnants of wearing-apparel of the deceased saint, together with small coins, and various other trifles, are also entombed with the rest of this motley furniture. The four flags, which are called *ki-mani*, are composed of linen or cotton, coloured red, blue, yellow, or white, which colours are all esteemed holy. Upon the flags several *tarnis*, (or prayers,) are written. When these flags are wafted by the wind, it is believed that such prayers ascend to heaven, and procure blessings for every order of intelligent and animate nature, throughout the universe. A place like that represented in the print is called *Sume Suburgan*, or chapel; the vulgar, though improper name, is *Zaza*. Every native who approaches it must walk round it thrice, repeating *Om-ma-ni-bad-me-chom-chra*, prostrate himself before the Burchan, and give an offering of something, even if it be but a pebble, which he casts into this sanctuary. But beside this, no other kind of worship or assembly takes place at these chapels.

* Usually written *Ghengis Khan*.

† The *Barga Burát* and *Mongolians*, who are subjects of Russia, inhabit a country situated nearly between N. lat. 49° to 50°, and E. long. 118° to 137°.

The *Calmucs* dwell chiefly between N. lat. 45° to 49°, and E. long. 58° to 66°.

The *Mongolians, Soongar*, &c. under the Chinese Government, inhabit a country situated in N. lat. from 35° to about 50°, and E. long. from about 95° to about 130°. The longitudes are calculated from the Isle of Ferroe.

* Priests.

In order to enable the reader to understand the explanation of the characters inscribed at the foot of the print, it is necessary, in the first place, to advert to the strange ideas concerning the universe which float in the mind of a Mongolian, and of which the following may serve for a specimen.

According to the traditions of the Lamas, the universe was in the beginning formed on the depth of immense waters, by the power of a dreadful hurricane. First there arose a plain, called *Altan Delekai*, from which sprang up an immense mountain, named *Sumer-ohla*, whose eastern side had the appearance of silver, the northern that of gold, the western that of lazur-blue, and the southern that of purple. Around *Sumer-ohla* were four large peninsulas, each of them connected with the basis of the mountain, and inhabited by beings of the most singular description. A race of beings is also represented to exist, called *Assuri*, who from their original excellence had degenerated into evil spirits. These at first inhabited *Sumer-ohla*, but having become exceedingly wicked, they attacked a race of the heaven-born beings called *Tengeri*, who drove them from the top of Sumer-ohla, and compelled them to retire to its lower regions; they themselves, with their chief *Churmusta Tengeri*, (who is considered as the guardian of the world,) taking possession of the upper regions of that mountain. A continual war is believed still to exist between the Tengeris and the Assuris; and all evil existing in the world is ascribed solely to the influence of the Assuris and another kind of evil beings, known by the name of *Shumnus*, or *Shulmus*.

The Mongolians believe that the *soul* is liable to inhabit matter under every possible modification. When resident in a human body, they consider it in a state, as it were, of equipoise. While in this state, if its acts be virtuous, it will rise into the state of the Tengeris, or Burchans. If, on the contrary, its acts be vicious, it will either be made to transmigrate into some animal, or be placed in *Birid*, (a state nearly corresponding with the purgatory of the Romanists), or in *Tammu*, (i. e. Hell, or Torments). But out of each of these unhappy situations they believe it may be rescued by the interposition and power of some Burchan, or Chubilgan,* in case he condescend to attempt the reformation of the tormented soul; and, whether successful or not, the mere offer of assistance entitles him to the appellation of Bodhisado, or *Saviour*. Nevertheless, in this work of charity every person may render assistance, in various ways, and especially by using that form of prayer, which is expressed underneath the print, in Tibetan characters. It consists of six words, or syllables, and reads thus in English;—Om-ma-ni-bad-me-chom-chra. This is considered to be one of the most powerful *Tarni*, or prayers, which a Mongolian can possibly use, and is in fact the *only* form of prayer which the black, or common people, are taught. It stands as high in their esteem for a catholicon as a *Pater-Noster* or an *Ave-Maria* among the Papists. To read this prayer a certain number of times, counting by the rosary, is believed to have efficacy sufficient to cleanse the soul from sin, to overcome evil spirits, and to obtain blessings in behalf of all animated existence.

What these words literally mean or signify the Lamas never venture to divulge. But in two voluminous Soodras, entitled *Gerreliin Zokso*, and *Gaeguen Tóli*, they are thus explained as to their power and efficacy:

Om—prevents peril of death, and backsliding in the region or state of the *Tengeris*.

ma—prevents war and sin in the region and state of the *Assuris*, and serves to subdue and redeem those beings.

ni—relieves in all the miseries of human life, and in the article of death.

bad—is powerful to save from trouble in the state consequent upon transmigration into *animal bodies*, and even to save from such transmigration.

me—saves from hunger and thirst in *Birid*.*

chom—saves from heat and cold in *Hell!*

chra—has no specific meaning; but is added for the sake of euphony.

We shall fill up the remainder of the present Sketch with a few extracts from the Journals of the Missionaries sent by the Society to labour among the Buriats (or Mongolians), which will tend to confirm the representation we have now given of their gross superstitions.

The Rev. Messrs. Stallybrass and Rahmn, who then laboured at Irkutsk, in 1818 visited Selenginsk,† where the present Missionaries ‡ are now stationed. While in that vicinity, they went to view a Buriat Temple, situated about 20 miles from Selenginsk. They arrived at the Lama's tent in the evening, where they were hospitably entertained. The Lama, however, himself, ate separately from his visiters, on the opposite side of the room, and the latter remarked that the inferior Lama always filled his cup before theirs. They were told by the chief Lama that they should see the temple on the following morning. The following descriptions are given of the apartment in which the interview with the Lama took place, and of their visit to the temple.

Description of the Sacred Apartment of a Chief Lama.

"The apartment is about four yards square. It stands near the tent, and appears to be set apart for holy purposes. On its walls were painted several pictures, representing burchans, and not far from the door was one with a cross by it. There was a great variety of mechanical, or, as we supposed, conjuring articles, scattered about the room, and a lamp burning. On the outside of the door stood a pole, to which was fastened a piece of coarse rag, upon which was written a prayer. This rag being agitated by the air, is kept constantly in motion, and thus ascending to the god, spares the Lama, whose duty it is to pray always, *the trouble of so doing!* The Lama was dressed in a large *shoob*, made of yel-

* *Burchan* is a god. *Chubilgan* is the re-incarnation of a Burchan, and even of a former Chubilgan. Dalai Lama is considered as a Chubilgan, and therefore worshipped as a deity.

* See preceding column.

† We have already given, in Sketch No. XXIII. a description of this station.

‡ Viz. Messrs. Stallybrass, Swan, and Yuille. Mr. Rahmn is, at present, in England.

low canvas, lined with fur, with black velvet collar and cuffs. His habits were very simple, but sometimes far from agreeable.

Visit to a Buriat Temple.

"We set out for the temple where we arrived in the course of half an hour. At a house adjoining it resided several Lamas, of inferior order, who opened the gates to us, and took charge of our horses. They afterwards furnished us with some refreshments. When the chief Lama entered, all the other Lamas approached him to receive his blessing; when he laid a cushion, which he always carries about with him, on their heads, and said MUNDOO, which signifies *health*. When we had finished our repast, he took us into another room, and showed us the wooden blocks used in the printing of prayers. Of these prayers the Lamas have immense numbers.

"We now walked to the largest temple,* and found there, waiting our arrival, several inferior Lamas, dressed in yellow shoobs, with velvet collars. The chief Lama took a long red sash, with which he was to appear in the temple, and threw it over his shoulders. He and the inferior Lamas then prostrated themselves to the ground several times, previously to their entering into the temple; for the chief Lama were placed cushions, one for his knees and another for his head. At the entrance of the temple was a machine, with bells affixed to it. It was a sort of slightly-constructed barrel, within a stand supported by four legs. This barrel contained prayers. On the outside of it was fastened a string, which, being pulled, turned the barrel, and thus were offered the prayers which it contained. The chief Lama turned the machine, as he passed, and the inferior Lamas followed his example. We proceeded through the body of the temple, which was hung round with ribands and pieces of cloth, on which were written prayers, with an immense number of ugly-looking burchans. Adjoining this part of the temple there was a smaller place, illuminated by three lamps, which we presumed to be more *holy* than the others, where was deposited a vast number of their prayer-books.

"The chief Lama requested that the Lamas would now perform the service, upon which the latter went to collect their instruments, laughing as they went. These consisted of cymbals, kettles, and two long trumpets, which made a most dismal noise. The Lamas said their prayers with a muttering voice, and with their eyes shut. At intervals they were accompanied by the instruments, which were sounded without any regular tune. The chief Lama stood by, muttering his prayers with apparent devotion. The whole was a scene of the greatest nonsense and confusion."

The following extracts from Mr. Swan's Journal of his Tour among the Chorinsk Buriats, in 1822, will afford the reader an idea of the extreme ignorance on the subject of religion which prevails among that tribe.

"We stopped to take some refreshment at a poor old man's tent, pitched on the bank of the river. An elderly woman, whose husband, as she informed us, went to *God's place* last year, also lived in this tent. Speaking to her concerning a future state, the way of salvation from the punishment of sin, &c. her reply to all we said was, 'I am quite ignorant of these things. How can *I* know any thing of such matters?' She seemed to think it strange that we should speak to a woman on such subjects. The female Buriats, of all ranks, are in a most deplorable state of ignorance respecting every thing beyond their tents and their cattle."

In conversation with several Buriats, whom he met with at an inn, Mr. Swan said—

"If you desire to go to heaven when you die, it behoves you to inquire which is the road that leads to it. 'It is not necessary for *us* to know—the Lamas know, and that is enough,' was the reply. No (it was rejoined), that is *not* enough; every man should know for himself. If a person unacquainted with the road in these parts were travelling in a dark night, he would be in danger of falling into the river; what would you think of such a man, if, when warned of his danger, he should despise the admonition, and say, 'It does not concern me to know the road, there is a Lama of my acquaintance, who knows it, and his knowledge will suffice for himself and me; if I am drowned it will be his fault!'"

"While I write this (says Mr. Swan) an old man, sixty-four years of age, is leaning on my arm, and looking at me writing. In conversation with him since we came in, he put some very curious questions to us; for example, 'I am now an old man—in the next world shall I become a young man again?' 'I have no children in this world—may I have children in the next world?' These questions, of course, led to some explanations respecting the future state. This poor man seemed unable to conceive of any state of existence of a nature different from the present."

From a letter of Mr. Swan to the Society, dated 20th of April, 1822, we extract the following passage:—

Liberality of Heathens in support of their Superstition.

"During my late journey [i. e. to the Chorinsk Buriats] some Buriats in my presence were conversing about the flocks and herds of the Taisha Jigjit.* They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father Damba, to whose property he succeeded, had upwards of ten thousand? 'Yes, his father at one time had ten thousand, but *seven thousand* sheep (beside other property) *were disposed of for the building of the temple!*'

"Shall Christians (continues Mr. Swan) be outdone by heathens? Shall greater sacrifices be made by individuals to uphold or propagate the mass of lies and nonsense of which Dalai-Lamaism consists, than Christians, *who have it in their power*, are willing to make for the furtherance of the Gospel of the Lord Jesus Christ? Will not such munificent heathen-offerings as these rise up in the judgment against those who are withholding more than is meet?"

* There were eleven temples, on a similar plan, so that a description of one of them may suffice for all.

* From recent advices we learn, that *Taisha Jigjit*, whose influence extends over a large portion of the Chorinsk tribe, is now reading the Gospels very attentively, and otherwise improving his superior mind.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the name of the Town and Country Booksellers be communicated.

These Papers may be had of F. Westley and A. H. Davis, Stationers'-court, Ludgate-hill; and J. Nisbet, Berners street, Oxford-street.—Price 1d. each, or 5s. per 100.

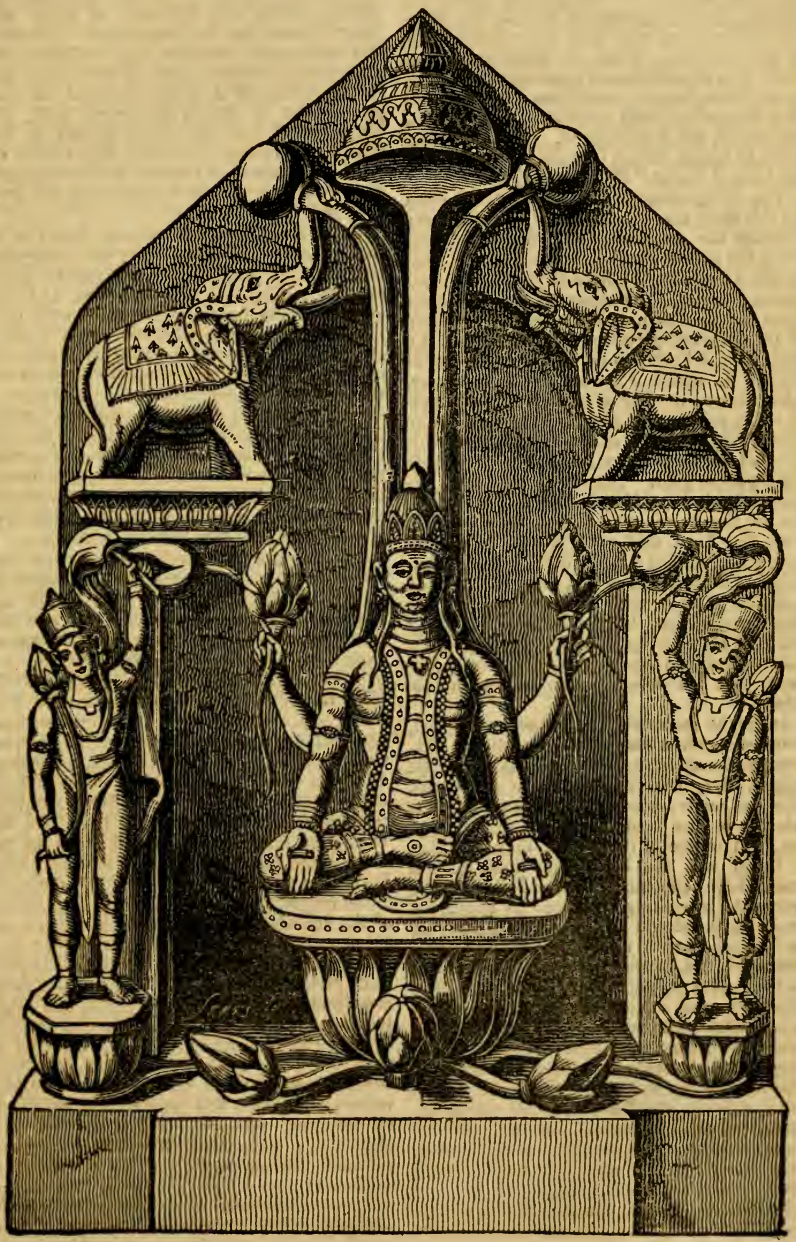
Dennett, Printer, Leather Lane, London.

JANUARY, 1828.

Missionary Sketches,

No. XL.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



REPRESENTATION OF THE GODDESS DEVI.

REMARKS ON IDOLATRY, AND EXPLANATION OF THE PRINT.

REMARKS ON IDOLATRY.

In a former Sketch* we noticed some of the more striking warnings of Jehovah to the Israelites against the grievous sin of idolatry. We also noticed the melancholy proof exhibited of their proneness to this sin, (surrounded as they were with every inducement to the contrary,) when, in compliance with their own presumptuous requirement, Aaron, even Aaron, having made them a golden calf, they themselves, with the most daring impiety, exclaimed, on beholding it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," and worshipped.

The indignation of the Lord against them for this their sin, of which it is difficult to say whether the presumption or the ingratitude were the greater, was manifested in the most dreadful manner. We have already stated, that on this occasion, three thousand of the idolaters were put to death, as a memorable example of the divine displeasure against them. We now proceed briefly to notice, the very awful manner in which Jehovah replied to Moses, who, anxious to make atonement for the iniquity of the people, had gone up unto the Lord on mount Sinai, and had said unto him, "Oh, this people have sinned a great sin; and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book, which thou hast written. And the Lord said unto Moses, *Whosoever hath sinned against me, him will I blot out of my book.* Therefore, now go, lead the people unto the place of which I have spoken unto thee; *nevertheless, in the day when I visit, I will visit their sin upon them.*" How awfully is here exhibited Jehovah's abhorrence of idolatry, and his determination to punish idolaters.

It might reasonably have been supposed, that so signal a display of the divine displeasure would have convinced this people, (if indeed, they still needed to be convinced, after so many miracles wrought in their behalf, in the land of Egypt, in the Red Sea, and in the Wilderness), that the God of Israel was the true God; and that it would have effectually deterred them from ever again provoking the Lord to anger, by practising the stupid and debasing idolatry of the heathen, much more from joining with them in it. Yet, in less than forty years, under the immediate government of Jehovah, and of laws given and subordinate rulers appointed by himself; with the recollection of the awful visitation just noticed, and with the knowledge of the severe threatenings denounced from heaven against the commission of this abominable sin, did this people accept the invitation of the Moabites to join in their idolatrous sacrifices, and actually "*bowed down to their gods!*" Now was the Lord's anger again kindled against Israel, and he said unto Moses, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the Judges of Israel, Slay ye every one his men that were joined unto Baal-peor." The Lord, moreover, sent a destructive plague against Israel, so that twenty-three thousand of the idolaters perished, beside one thousand of them who were executed by the magistrates. It was on this memorable occasion that Phinehas, the grandson of Aaron, inflamed with holy zeal for the honour of Jehovah, inflicted summary punishment on Zimri, the son of Salu, and his criminal associate; and it was by this prompt interposition of Phinehas, which the Lord condescended to regard as an atonement, that "the plague was stayed from the children of Israel."

From the history, it appears that the Israelites were *first* seduced, at the instigation of the wicked prophet Balaam, into an immoral intercourse with the Moabites, and *then* accepted their invitation to unite with them in their idolatrous worship. This circumstance serves, in some measure, to explain the melancholy fact, that a people so well instructed as the Israelites were, as to the existence, perfections, and providence, of the one living and true God; and placed, as they also were, under peculiarly powerful obligations and motives to obedience, should, nevertheless have become so base and ungrateful as to offer the sacred homage due to Jehovah alone, to the senseless idols of the heathen. It may, indeed, be presumed, that they did not approve, in their consciences, of the idolatry itself, but were ensnared by its sensual and captivating appendages. And thus it will probably be found, that all flagrant deviations from the Truth, have been preceded by more or less sensible departures from moral rectitude. The respect which the better-informed heathens, both of ancient and modern times, have manifested towards the idolatry of their respective countries, may perhaps, in part, be accounted for on similar grounds. Too intelligent not to perceive the absurdity and folly mixed up with their idolatrous systems, they have nevertheless felt themselves interested in the wealth accumulated for their support; they have been attracted and gratified by their external magnificence, by the imposing splendour of the attendant public spectacles and processions, and still more by the criminal indulgences universally practised by idolaters as indispensable parts of their religion! Indeed, it is notorious that some of the philosophers, and other leading men, belonging to the pagan nations of antiquity, did not conceal their disbelief of the prevalent superstitions and idolatry; considering them fit only for the *profane vulgar*, whom they felt no desire to enlighten or reform; reserving to themselves exclusively, a more intellectual, if not a more rational system of faith, which they concealed with a mysterious secrecy resembling that of the *free-masons* of modern times. The grosser superstitions and idolatries of the people, though replete with falsehood, and leading to the most criminal excesses, they countenanced or tolerated for the supposed benefit of the commonwealth! regarding them chiefly

* No. XXIX.

as convenient political instruments, by means of which the body of the people might be amused and quieted, while suffering from every species of civil injury.

But to return to the history.—When the Israelites were about to enter into Canaan, the land of those wicked nations whom they were commanded to destroy, Moses enjoined them to "destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire," and he assigns the following reasons for the injunction given, "for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth." He also warned them, saying, "If thou do at all forsake the Lord thy God, and walk after other gods, and serve them and worship them, I testify against you this day that ye shall surely perish, as the nations which the Lord destroyeth before your face, so shall ye perish." Moses afterwards recalls to their recollection the transactions at Horeb, in reference to the golden calf, saying, "I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you, but the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, [i. e. the visible emblem of their sin,] the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount." Subsequently he warned them against seducing each other to idolatry, commanding that the seducer and the seduced should both of them be put to death; to the intent that *all Israel might hear and fear, and do no more any such wickedness*. The general order of Moses as to the punishment of idolaters was, in part, as follows;—"If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods and worshipped them, either the sun or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, who have committed that wicked thing unto thy gates,* even that man or that woman, and shalt stone them with stones till they die."

Again, when the land of Canaan had been delivered into the hands of the Israelites, Joshua thus solemnly warns them against the sin of idolatry. "If ye forsake the Lord, and serve strange gods, then he [the Lord] will turn and do you hurt, after that he hath done you good. And the people said unto Joshua, nay, but we will serve the Lord. And Joshua said unto the people, ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said we are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart to the Lord God of Israel. And the people said unto Joshua, the Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute, and an ordinance in Shechem." Accordingly he wrote the words spoken on this occasion in a book, and set up a great stone under an oak-tree, not far from the sanctuary of the Lord, (or tabernacle) as a memorial, or witness, against them, should they afterwards deny their God. To the honour, however, of that generation it is recorded, that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel;" but, it is added that when "that generation were gathered to their fathers, there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel; and the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

(To be continued.)

EXPLANATION OF THE PRINT.

The engraving (of which the annexed print is a copy) says Mr. Moor, "is from a well-executed marble, that was sent to me from Indore, the capital of the Holkar family. It is about two feet high and half as broad; representing the goddess seated on the calyx of the lotos, whence several of those flowers branch in different stages of blossom; two of them forming pedestals for two males, who fan the goddess with *chaurries*, and hold loti in their other hands; above them are elephants, in the act of pouring from vessels some liquid over the shoulders of Devi, two of whose heads are also furnished with budding lotoses; the other two appear to hold scrolls of paper." The umbrella [or canopy] indicates imperial dignity.

Under the name of Bhavani, Devi is said to designate the general power of fruitfulness, or production. In this character human sacrifices were formerly offered to her, but females were not to be immolated, except on very particular occasions. These sanguinary rites are described, in reference both to their ordination and performance, with great particularity, in a Hindoo book called *Calica Purana*. The following passages, translated by Mr. Blaquiere, are cited by Mr. Moor from that work.

It may be necessary to premise, that the god Siva, is supposed to address his sons, the Bhairavas, initiating them into these terrible mysteries.

* Where the courts of justice were usually held.

'The flesh of the antelope and the rhinoceros give my beloved (i. e. the goddess Kali) delight for five hundred years. By a human sacrifice, attended by the forms laid down, DEVI is pleased one thousand years; and by a sacrifice of three men, one hundred thousand years. By human flesh, Camachya, Chandica, and Bhairava, who assumes any shape, are pleased one thousand years. An oblation of blood, which has been rendered pure by holy texts, is equal to ambrosia:* the head and flesh also afford much delight to the goddess Chandica. Blood drawn from the sufferer's own body is looked upon as a proper oblation to the goddess Chandica. Let the sacrificer repeat the word Kali twice, then the words DEVI-BAJRESWARI, then LAWHA *Dandayai Namah!* which words may be rendered, *Hail* Kali! Kali! *hail* DEVI! goddess of thunder; *hail, iron-sceptred* goddess.'

'Let princes, ministers of state, counsellors, and venders of spirituous liquors, make human sacrifices, for the purpose of attaining prosperity and wealth. Let the victim offered to DEVI, if a buffalo, be five years old; and if human, twenty-five.'

In another representation of DEVI, given by Mr. Moor, a number of ascetics are seen propitiating, by their austerities, the favour of DEVI; one of whom has his arm held up, with the fingers clenched till the nails have grown through the back of his hand. Near him, another penitent sits on the skin of a tiger, with both hands uplifted over his own head; a disciple near him is about to give him drink: when both hands are thus upheld the person is called *Urdha-bahu*. A very celebrated Saniyasi of this description, named Purana-Puri, some time ago died at Benares, who had made a vow to continue in that position four and twenty years, but died before their expiration. Of this person and his extraordinary travels, a very interesting account is given by the Hon. Mr. Duncan, in the 5th Vol. of *The Asiatic Researches*, where is also a print of him. "I have met, (says Mr. Moor,) and several times conversed with, this interesting man; his arms had fallen, quite shrivelled, on his elbows; the upper arms being perpendicular, the fore-arms horizontal; his clenched fingers falling on the opposite elbow; thus his fore and upper arms being nearly at right angles, forming three sides of a square over his head. When I saw him he had, I think, been twelve years in this position, and his arms were, of course immoveably fixed; but he told me that, at the expiration of his vow, he expected to restore their functions by friction, accompanied by the superior potency of ceremonies and sacrifices. He was attended by several disciples and servants, and travelled very respectably in a palky, with suitable attendants; and was, of course, treated every where with great attention, all *pious* persons feeling happy to contribute conveniences. His nails were very long, and crooked, or spirally curved; his hair and beard were also very long, and were plaited and bound up together on his head; he wore no clothing but a slight cloth round his middle; nor did his disciples, who were mostly very stout handsome young men." *

* The perfume of which was supposed, by the ancient heathens, to be peculiarly acceptable to their gods.

* A young man, "a Hindoo, about twenty-five years of age, of this sect, (viz. the Sanayasi, or Sanessi,) who came to Cuddapah in October, 1825, unattired, with long clotted hair, and his body besmeared with ashes, has embraced Christianity; has been baptized, and is now 'clothed and in his right mind.' He is receiving instruction, and prays, when called upon, in the social prayer-meeting, with much propriety." *Annual Report of the Society for* 1827, page 59.

CHRISTIAN FRIENDS,

In the preceding part of the contents of this Paper, we have seen the extreme offensiveness of Idolatry in the sight of God—the dreadful punishments denounced against it—that immorality leads to it, and again, that it leads to immorality—that, further, idolatry establishes the practice of immorality, as by a law, and incorporates it as a necessary part of pretended systems of religion! thus holding forth sin as meriting commendation and rewards, while, with equally-awful inconsistency, it exhibits iniquitous and even impious acts as means of propitiating the favour of heaven, and procuring the oblivion of human guilt! We have likewise seen some of the barbarous and cruel tendencies of idolatry; particularly in the offering up of human victims in sacrifice, and in the exaction of self-inflicted tortures and austerities from the devotee. Thus every thing that is just in principle, or benevolent in feeling, or pure and righteous in conduct, is systematically, and, under the pretended sanction of piety itself, subverted by the influence of idolatrous systems of religion; while the Creator of the world is impiously deprived of the honour due unto his name, and the Redeemer of mankind, of the love, and confidence, and devotedness, which he so justly claims from all.

It is hardly necessary to add, that to aim, by moral and peaceable means, to work the eventual downfall of such systems, wherever they have established themselves, must be a service highly pleasing to the Almighty, and is the incumbent duty of every Christian; while it will be readily acknowledged, that the only means that can be employed for effecting this great and beneficent object, is the dissemination of the glorious Gospel of the ever-blessed God—the sole instrument which he himself hath, in his infinite wisdom and mercy, provided for rendering the inhabitants of the world righteous, peaceable, and happy, and preparing them for eternal felicity and glory beyond the grave. Pious zeal, unremitted effort, and duly-proportioned liberality, in the Missionary Cause, will, we conceive, be the necessary result, in reference to every real and considerate Christian, of a proper conviction of the truth and importance of these statements.

Dennett, Leather Lane, Holborn.

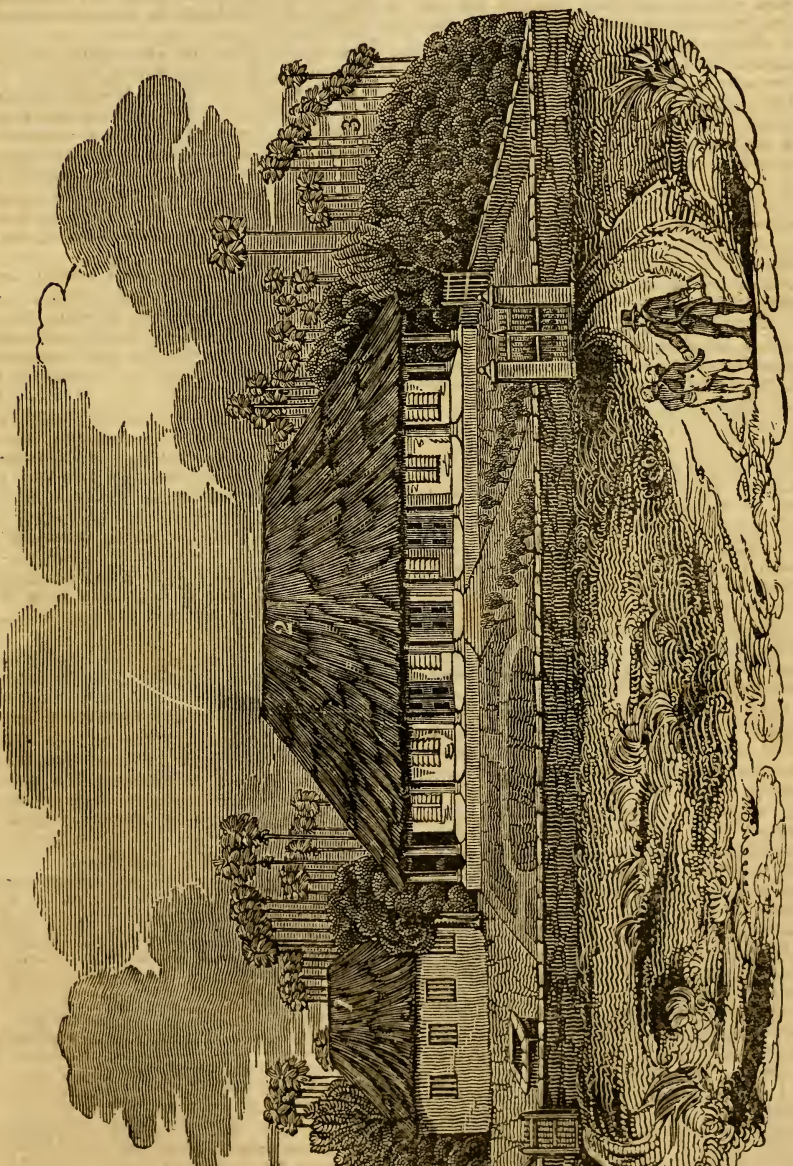
APRIL, 1828.

Missionary Sketches.

No. XLI.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

MISSION-HOUSE AT NAGERCOIL, SOUTH TRAVANCORE.



No. 1. School-House, *for Native Females.* No. 2. Mission-House. No. 3. Mission-Type, or Orchard.

SKETCH

OF THE

MISSION IN SOUTH TRAVANCORE.

THE Society's mission in Travancore was commenced by the Rev. W. J. Ringeltaube, in the year 1805. He first settled at Palamcottah, and afterwards at Mayilaudy. During the short period he resided at Palamcottah, he visited all the churches, or missionary stations, originally formed by the Danish missionaries, in the Tinevelly district. Soon after he had removed to Mayilaudy, he commenced a seminary for the education of twelve natives, and established six preaching-stations, which he visited in rotation, assisted by native catechists. At some of them he also built and opened chapels. An encouraging measure of success attended these efforts, and he had soon the satisfaction of admitting to baptism many of the natives, selected from among several hundred, who had renounced heathenism, and professedly embraced Christianity. From time to time, also, encouraging incidents occurred, which tended still further to animate him in his work. From these we select the following. On the 7th of October, 1810, after preaching to a congregation of natives, under a mangoe-tree, he baptized an old man, 97 years of age, with two of his sons. The venerable convert shed tears of joy for their conversion, as well as for his own. Among the natives assembled on this occasion, there was, if possible, a still more interesting figure than even the old man himself; a schoolmaster, crippled, from the fall of a tree, in both of his legs, who had been brought ten miles on men's shoulders to hear the word of God. "Since (said he) I have lost the use of my legs, I have nothing but heaven in view." Surely, this poor heathen will be a witness against multitudes in Britain and elsewhere, who refuse to go and hear the Gospel, although constantly preached in their own immediate neighbourhoods!

In 1811 Mr. Ringeltaube enlarged the number of places of worship, distributed numerous copies of the Scriptures, in Tamil and Portuguese, with which he had been supplied by the *Committee of the British and Foreign Bible Society*, and baptized many more natives; the whole number of those who had received this rite, amounting, at that time, including children, to more than 400 persons. In 1812 he established five or six native-schools, a measure suggested to him, while employed in distributing the Scriptures, by the comparatively small number of the people whom he found able to read. In 1813 the number of natives in church fellowship was 677.

The favourable prospect of the mission, and the declining state of Mr. Ringeltaube's health, induced the Society, in 1816, to send out, for this station, Mr. Charles Mead, and Mr. Samuel Render. Mr. Ringeltaube had retired from the mission before their arrival in India, and Mr. Render, having been induced to occupy another of the Society's stations, where aid was deemed necessary, Mr. Mead proceeded to Travancore alone. Mr. Mead embarked at Madras, in a vessel which touched at Pinang. Here he was deprived of Mrs. Mead, who died on the 26th of October, 1817. With a view to recruit his own health, which had been materially impaired by the sufferings consequent on this afflictive bereavement, he repaired to Malacca, where, in a short time, he again embarked for Travancore.

Mr. Mead arrived in Travancore, in December 1817. The spot which he chose as the place of his residence, was Nagercoil, a village situated about four miles from Mayilaudy, (Mr. Ringeltaube's former station,) which still continues to be the head-quarters of the Travancore mission. Nagercoil lies in a healthy and central situation, near the southern extremity of the Ghauts, and is surrounded by scenery of great sublimity and grandeur.

Mr. Richard Knill, who had already laboured at Madras about two years, joined Mr. Mead in Travancore, in Sept. 1818. Several hundred of the natives had a short time before renounced idolatry, and requested Christian instruction. The two brethren were animated in their work by these favourable appearances, and were further encouraged by considerable pecuniary aid, received from the Rajah of Cochin, by the kind intervention of the Resident, Colonel Munro, to whose active and zealous patronage, in this, as well as in various other instances, the Society's mission in this quarter is greatly indebted.* The sum thus given was laid out in the purchase of land, and in enclosing and draining the same.† This land is kept in a state of cultivation, and the proceeds are applied towards the expenses of the mission.

Soon after Mr. Knill's arrival at Nagercoil, a seminary, for the education of thirty of the more intelligent native youths, belonging to the mission congregations, was projected, and shortly after carried into effect. A plan was likewise adopted for periodically visiting the out-stations, which was attended with considerable benefit to the mission. Several native girls were also received under Christian instruction by Mrs. Mead, Mr. Mead having again entered into the marriage-state.

Mr. Mead, however, did not long enjoy the zealous co-operation of Mr. Knill. A cold, taken, by the latter, while performing an act of humanity to an afflicted stranger, at the opening of the Ghauts, eventually induced him to proceed to Ceylon, and afterwards to Europe, for the restoration of his health.

Mr. Knill arrived in England on the 30th of November, 1819. He afterwards went to

* The Rajah of Cochin, having placed 5,000 rupees at the disposal of Colonel Munro, he appropriated the whole to the use of the Society's mission in the south, a former large donation from the Rannee (or Queen) of Travancore, having been appropriated to the use of the Syrian Christians in the north. *Report for* 1819.

† Their funds being exhausted, and the work requiring about £100. to complete it, a gentleman in England presented to the Society a donation of that amount for the purpose mentioned.

St. Petersburgh, where he has since continued, labouring in the ministry of the Gospel, with a very encouraging measure of success.

In 1819, the foundation of a large church was laid at Nagercoil, towards which the Queen of Travancore made a grant of 300 trees. Various handsome donations in aid of the same object, have been, from time to time, received from the Residents in Travancore, and other European gentlemen in that part of India. Several additional (bungalow) chapels* were also erected at the out-stations, which gradually became numerous, spreading over an extensive tract of country. Some have been built at the separate charge of benevolent individuals residing in Europe, and named in conformity to their request.

In this year Mr. Mead baptized about 500 of the natives who had renounced idolatry. The whole number of them placed under Christian instruction, now amounted to about 3,000, exclusive of nearly 900 who were in connexion with the mission prior to his arrival.

The Directors, in December 1818, sent out Mr. Charles Mault, and in October 1819, Mr. John Smith. Mr. and Mrs. Mault, after considerable detentions, did not arrive at Nagercoil till December in the latter year. Mr. Smith, who proceeded there from Madras, by land,† arrived on the 6th of May following.

In 1820, Messrs. Ashton and M'Ally, two young men who had received their education under a pious Missionary in India, were engaged to superintend the secular affairs of the mission, and also to assist, as far as possible, in the operations of the mission itself. Mr. M'Ally, about four years ago, retired from the service, and Mr. Cumberland has been engaged in his room.

A printing-press was established in connexion with the mission in 1820, at which have been printed many thousands of elementary books and lessons for the schools, and tracts for distribution. During the year 1826-7, the number of tracts printed, at the expense of the mission, was about 10.000. About the same time, a Religious Tract Society was formed in Travancore. The number of tracts printed at the expense of that Society, with the aid of an ample grant of paper by the Committee of the *Religious Tract Society* in London, was, during the above-mentioned period, 18,000. In the printing-office are employed several young men, belonging to the School of Industry, an institution established by the Missionaries, for giving to destitute children a Christian education, and teaching them some useful trade or handicraft.

In 1821, the Seminary, or Central-school, was placed on an improved footing. The languages taught in this institution, which at present contains about 40 boys, are, English, Tamil, Malayalim, and Sanscrit. A Native Female school was established in 1821, in which there are upwards of 40 girls, who are instructed in reading, writing, knitting, and lace-making.* The number of native females, including those at the out-stations, at present under Christian instruction, exceeds 100.

In this year Mr. Smith removed from Nagercoil, and commenced a mission at Quilon, which he relinquished in the beginning of 1824, and returned to Europe, in consequence of his inability to endure the climate of India. Mr. William Crow, who joined Mr. Smith at Quilon, in that year, has since returned home from a similar cause.

Messrs. Smith and Crow, among other useful, though from illness, oft-remitted labours, were instrumental in establishing and superintending several native schools at Quilon, containing about 300 children, which, on the departure of Mr. Crow † for Europe, were placed under the charge of Mr. Ashton, of Nagercoil.

In 1820-21, commenced the employment, in South Travancore, of natives as PUBLIC READERS OF THE SCRIPTURES, among whom were several of the elder boys brought up in the Central-school. The utility of this measure soon becoming apparent, the Missionaries submitted, through the Directors, to the members of the Society at home, the importance of contributing, by annual subscriptions, for the support of a greater number of such READERS. ‡ As the result of this public intimation, upwards of *Fifty* READERS are now employed in South Travancore, and at other stations in India. The benefits resulting from the plan, are solid and extensive, while the feelings of those members of the Society, who have stood forward so generously in its support, cannot fail to be of a very gratifying kind.

During the years 1820—4, the native schools increased from 15 to 47, containing, in the latter of those years, between 1,400 and 1,500 children.

In 1825, Mr. Mead, from ill-health, removed to Combooconum, on the Eastern coast of the Peninsula, where he soon resumed missionary labours, in which he was assisted by six of the READERS, who had accompanied him from Nagercoil. He shortly established nine schools, containing about 350 native boys; preached to the English residents, and also to a congregation of about 40 natives. The READERS proceeded, from time to time, on missionary tours through the neighbouring villages, distributing books, reading to, and conversing with, the people. They were required by Mr. Mead, to keep journals of their tours, some of which have been sent home by him to the Directors. From that of the READER, called *Inverkei-*

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* The expense of erecting one of such bungalow-chapels is £25. sterling.

† It was the intention of Mr. Smith to have gone by sea to Quilon. His license had been obtained, and he only waited the shipment of a few articles of freight, to go on board the vessel, which, during the detention, drifted to sea, struck on a rock, when all on board perished!

* See Sketch, No. XXXV.

† A short time before he left Quilon, Mr. Crow baptized a Gun-Lascar, to whose conversion he had been instrumental. The latter has since removed to Bangalore, has become a member of the mission church there, and walks consistently with his religious profession. His mother and sister are candidates for baptism.

‡ The subscription for the annual support of one such Reader is £10. sterling.

thing, we shall select a few passages as a specimen.

"*June* 7, 1826.—Read a part of the Gospel in a street at Amachatteram. Several gathered round and listened attentively. One asked, 'What is this reading about?' to which a person standing by, said, 'They speak of a great God superior to all others, and that they who worship him obtain heavenly bliss.' Another said, 'Whatever religion we profess, at last we must die, they cannot show how we are to avoid death.' We explained that the design of this religion was to promote the advantage of the soul, which is the chief thing worthy our attention. They replied, 'That is true. If you come another time, we shall be ready to listen to you again.'

"8.—Read the 18th chapter of Matthew in the open verandah of a house at Mooppucovil. Several men and women listened. Speaking on the contents, we asked, Do you forgive those who offend you, as stated in this chapter? They replied, 'Who can do so? If one speaks a word, we quickly add five.' We said, If this be the case, God will not forgive you your trespasses. They said, 'If people only thought of heaven and hell, there would be no sin in the world, but there is always bad sense in the heart—who can do so?' We said, All should seek a new disposition, or nature, from God, and he will grant it.

A woman said, 'To-day only I have come to know that the idols we worship are nothing.' Another said, 'These are all good reasonings that you mention; but from the moment we rise till we go to bed, we are thinking rather whom we can injure, or whose property we can obtain, than of such things as are related by you.' Spoke again of the necessity of divine grace to enable us to do the will of God. Returning through a village where we have been accustomed to read, one person asked another, in the words of the catechism, 'Where is God?' Another gave the answer, 'God is every where, or fills every place.'

"23—Went to Temmagoody. Spoke to several persons. One said, 'I have read these books before.' We then began to read. After hearing this, they said, 'All was good, but asked why their ancestors worshipped Seeva, Vishnu, and Brahma? It must be right, therefore they did so.' We said, there are some whose ancestors were thieves, and their posterity continue the same line of conduct, but when taken, they are punished, and if, to excuse themselves, they were to say their ancestors were thieves, still they would not go unpunished. They said that was true. At length, after further reading and conversation, they assented to the truth of what they heard."

As the result of the labours of the Missionaries, aided by the numerous *Readers* in South Travancore, the following effects may be mentioned. Prejudice is abating; the Missionaries are viewed with less repugnance; the mission-books are more readily received, and more generally read; the mission-schools have fewer obstacles to contend with; the subject of religion is more and more discussed among the natives themselves; and a state of mind more favourable to an impartial examination of the Scriptures has been superinduced; the absurdity of the various systems of idolatry is more generally perceived, and more readily acknowledged; while an expectation, partly founded on traditions of their own, and partly on what may be called the *signs of their times*, is cherished among many of the Hindoos, that their religion will eventually be superseded by the universal predominance of a purer faith, and that Christianity is the religion which will finally become triumphant.

In the later communications of the Missionaries, many pleasing facts are noticed, which confirm the above representations, especially those which relate to the decline of prejudice, and the increasing disposition to read the Scriptures, and the other missionary publications. Among other points, the following may be noticed.

The circulation of tracts in Travancore, has excited a curiosity to know their contents in those who were unable to read, which has led to the establishment of several evening adult-schools. Many who formerly opposed the Gospel, will now not only receive tracts, but invite the READERS to their houses to explain them. Not a few have requested to be instructed in Christianity, who have assigned as a reason, that they are tired of Idolatry; while some of those who are real converts to Christianity, have renounced *caste*, on the ground of its inconsistency with the humble and humane precepts of the Gospel.

Mr. Mault, in a letter dated in October last, states, that, in Travancore, the Gospel is gradually making inroads on heathenism, and that scarcely a week passes without additions to some or other of the congregations, the number of which is now about twenty-five. During the preceding month, (September) eighteen families, residing in villages near Cape Comorin, had abandoned idolatry, and solicited Christian instruction, while others, in different parts of the country, were halting between two opinions; on the one hand, disgusted with heathenism, and on the other, awed by their worldly connexions. Yet, as Mr. M. remarks, "Great is the Truth, and must prevail."

Mr. Mault further states, that the READERS are diligently and usefully employed; that, beside their success in exciting in the minds of many disgust against idolatry, they have been honoured as instruments of bringing not a few under the sound of the Gospel, and even of leading some to a knowledge of the Saviour.*

Mr. M. also adds, that the mission-schools in Travancore are, in most places, well attended, and that the children are advancing in Christian knowledge, as well as in common learning. According to the latest returns, these schools were in number 45, containing nearly 1,500 boys.

During the past year, the Directors have sent out to Nagercoil Mr. William Miller, and to Quilon Mr. J. C. Thompson, accompanied by Mr. W. B. Addis, who will take charge of the Native-schools at the latter station. Mr. Mead also, has returned to Nagercoil.

* Mr. Mault, in a letter received by the Directors not very long ago, among other things says:—

"I would here observe, that the young man who is now called *Henry Martyn*, has enjoyed the advantages of the Seminary from its first establishment, which have been abundantly blessed to him; and besides being truly devoted to God in the Gospel of his Son, he is a youth who possesses good talents. He is stationed at Nagercoil, but itinerates to different parts of the Mission. He received his first religious impressions from a passage of Scripture, pointed out to him by Mr. Knill."

This latter circumstance, having been communicated to Mr. Knill, he, in a recent letter to the Rev. Mr. Rahmn, refers to the subject as follows.

"*Sarepta-house, St. Petersburgh, Oct.* 2, 1827.

"Beloved Brother Rahmn,

"A house full of silver and gold would not have given me such pure delight as your letter did the other day. I say this seriously. That part which referred to Mr. Mault's report of a Native Teacher being led to Jesus through my feeble labours, made me weep aloud for joy."

Dennett, Leather Lane, Holborn.

JULY, 1828.

Missionary Sketches,

No. XLII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATION OF THE MISSION-CHAPEL IN HUAHINE,
ONE OF THE SOCIETY ISLANDS, SOUTH SEA.

BRIEF SKETCH

OF

THE MISSION AT HUAHINÉ,

ONE OF THE SOCIETY ISLANDS, SOUTH SEA.

HUAHINÉ is the easternmost island of the group called the Society Islands. It lies in 16° 43′ S. lat., and 151° 7′ W. long., in a north-westerly direction from Tahiti, and distant from that island about 28 leagues. Though not more than seven leagues in circuit, it consists, like Tahiti, of two peninsulas, and its hills, though much inferior in height, are more strongly marked by volcanic fire. Its productions are similar and earlier in their season. It has a narrow fertile border on its coast, and the hills are, in some parts, fully cultivated. Its isthmus is overflowed by the tide, and in several places are salt lakes near the sea. The men are remarked as taller, more robust, and bolder, than those at Tahiti.

The mission at Huahiné was commenced in July, 1819. The missionaries who have chiefly laboured there are Messrs. Barff, Davies, and Ellis. On the death, in 1820, of Messrs. Bicknell and Tessier, who had laboured at Papara, in Tahiti, Mr. Davies removed to that station. The mission at Huahiné, nevertheless, advanced with rapid strides. Within a year from its commencement, the missionaries were enabled to report to the Directors, that their congregation consisted of from 400 to 500; that a school of 600 (adults and children) had been formed; that a printing-press had been set up; that 4,000 copies of an abridged Tahitian Spelling-book, and 600 of a Hymn-book (both in Tahitian) had been printed; that the greatest avidity to obtain books was manifested by the natives, among whom nearly 900 copies of the Gospel by Luke had been distributed; and that an *Auxiliary Missionary Society* had been formed, under the patronage of the principal chief of the island, who had afforded satisfactory evidence of decided piety. In 1821, the congregation had increased to 1,400; a Sabbath-school had been commenced, the number in the day-school had been increased to 450; while the progress of the people, generally, in civilization, was of the most gratifying kind. During the same year were printed an edition of a *Code of Laws* for the islands of Raiatea and Tahaa, and another edition, consisting of 1,700 copies, of the Tahitian Hymn-book, beside other publications. A second edition of the Gospel by John, in Tahitian, was also commenced.

The Deputation who were at Huahiné, in 1822, describe their visit as having yielded them satisfaction of no ordinary kind. At a meeting of the communicants and baptized, and others of the natives, the chiefs of the island also being present, they say, "their hearts were almost overwhelmed with pleasure of the highest order."

They also observe, "Our greatest delight, after that arising from the apparent piety of many of the natives at Huahiné, was to behold the respect and attachment shown by them to the missionaries."

Mr. Ellis, who had, in December 1821, accompanied the Deputation on their visit to the Sandwich Islands, with their concurrence, and that of his brethren in Tahiti, &c. proceeded in December, 1822, to join the American missionaries at Oahu, when Mr. Barff was left to labour at Huahiné alone.

The mission, subsequently to the removal of Mr. Ellis, has also continued to prosper greatly. Mr. and Mrs. Barff (the latter of whom having under her care a girls' school, which was formerly superintended jointly by herself and Mrs. Ellis) have both exerted themselves with exemplary diligence, and their labours have been attended with very gratifying success, of which the most recent accounts evince the continuance.

The Chapel, which is represented by the annexed print, is built on the site of the old one. It is 118 feet in length, and 60 feet wide, with a gallery at one end, capable of holding upwards of 300 children. The chapel was solemnly opened on the 17th of January, 1827, when discourses were delivered by the Rev. Mr. Williams, missionary at Raiatea, and Mr. Barff, to large and very attentive congregations; about 200 persons from Raiatea and Tahaa having come to witness the solemnities of the day, beside the inhabitants of Huahiné itself.

The stated congregation amounts to nearly 2,000 persons. The number of communicants is about 500, and it is pleasing to add, that the conduct of them all, as far as appears, is consistent with their Christian profession.

SELECTIONS FROM THE SPEECHES DELIVERED AT THE ANNUAL MEETING OF THE LONDON MISSIONARY SOCIETY, HELD ON THURSDAY, THE 15TH OF MAY, 1828.

Increasing Expenditure the natural and necessary result of Missionary Operations.

It is the duty of the Directors to observe due economy in the application of the funds entrusted to their charge—that I can promise; but a diminution in the actual expenditure I cannot reasonably anticipate, if its objects are to be vigorously pursued. It is often recommended to us to avoid extending our operations; but it is only in a small degree that this is within our power. Growth and ex-

pansion are of the very essence of our undertaking: if attended with any degree of success, it *must* expand. It would be as reasonable to require of the husbandman that the seed he sows should, at harvest time, cover no greater portion of the surface of the ground than the bare seed occupied, as to require that a Christian Mission, advancing in success, shall not extend its sphere, and occasion increased expense.—*From the Speech of the Treasurer.*

Success and united Character of Protestant Missionary Societies.

It is now no longer a matter of doubt, to what extent success has attended Missionary labours; we have here abundant proof what great exertions have been made: other Societies have also laboured, and Christianity is now rapidly extending itself over all parts of the world. We have several Societies, all uniting heart and hand to carry on the great work, and I care not under what name they do so: it is no matter to me whether they be Church Missionaries, or Dissenting Missionaries—no matter whether they belong to this or that denomination; they are UNITED Missionaries; united for the purpose of drawing all people towards the same great cause--to carry into effect the glorious commands of their Divine Master. What has yet been done, is but as the droppings of the shower, before the water spreads above the land; but we are fast advancing towards the accomplishment of that prophecy which says, that *the knowledge of the Lord shall cover the earth, as the water covers the sea.* This prophecy will be accomplished. I know it will. We have never had so good a right to say so, as we now have. We never had so good a prospect of ample means to carry on the work, as we now have.--*From the Speech of the Rev. Rowland Hill.*

Happy Results of Missionary Labours in the South Sea Islands.

With reference to the South Sea Islands, Sir, I must be allowed to remark, that I consider the success of the Society there, as among the most signal instances of the interference of Divine Providence for the good of mankind, since the days of the Apostles;--scarcely, since their day, has there been such an instance of the diffusion of Divine light. When we see whole nations relinquishing their ancient forms of worship, and giving up their idols—casting them into the sea, or permitting them to be removed to this country, and exhibited as so many proofs of what they once were and now are, we cannot but recognise the hand of Providence, in the commencement of a work which was begun and has been carried on with such astonishing success.--*From the Speech of the Right Hon. Lord Bexley.*

Anticipations of Increase in the Society's Income.

If, Sir, I may allude to the Report, I must offer my warmest congratulations as to the state of your funds. I remember to have heard a venerable friend of Missions (who unhappily is now no more, but whose spirit is, I trust, with us) once express a hope, that in the course of time, the annual amount of Missionary subscriptions would be £20,000. and I recollect that another friend told him at the time that our children would laugh at the idea of no more than an increase of £20,000. a year being collected for such a purpose. We, Sir, have lived to learn—not our children, but ourselves--how much the collected sum has exceeded £20,000. a year; and if we think £45,000. a year a mighty income to raise from among such a body of Christians, to forward an object so dear to the heart of every one of them, our children will laugh at us for our limited ideas. Sir, we shall, ourselves--or at least many of us,--live to see the cause so prosper, that in a few years its increase will have more than doubled; and we shall consider £100,000. a year but an insufficient sum, compared with the extent of the work it is to carry on.--*From the Speech of the Rev. J. A. James.*

Parents urged to exercise Self-denial in behalf of the Missionary Cause.

Sir, had I a child, I would willingly give him up for the missionary service. I had one, indeed, and it was only from the papers he left behind him, that I found how deeply he was devoted to this cause;--but parental feelings overpower me.--Just as he was coming forward to be useful in the work--it is but a few weeks back--he was called from me, and from this world. I cheerfully submit to the decree of my Maker; but had he lived, I would freely have given him up to God and to the missionary cause. Oh, parents! if your children's hearts prompt them to go upon such missions; if they feel it their duty to arise and depart;--do not, I beseech you, let the tender ties of nature prevent them from carrying their wishes, and the commands of their heavenly Father into effect. He will not forget the promise he has made to such.--*From the Speech of the Rev. Joseph Julian.*

The Condescension of God evinced in his effecting the purposes of his Mercy by means of Human Instrumentality.

It appears to me, Sir, that man having been suffered to become an instrument in promoting the salvation of his species, was a special instance of Divine condescension: man, by his apostacy, became the enemy of man; but through grace, he has become the friend of man. The very instrument which Satan had seized upon to introduce disorder into creation, will be made the means of fulfilling God's design of restoring it to harmony and happiness. And when this work is completed; when the whole world is brought to know the Lord,—with what delight will angels, witnessing the fulfilment of the prophecy, repeat the song of Bethlehem, beholding "peace on earth and good-will" everywhere diffused among men: and with what rapture will they swell the strain--Hallelujah! "glory to God in the highest!"--*From the Speech of the Rev. Dr. Cox.*

External Benefits of Missions, in Africa.

On the spots where the Missionaries have been, you find cottages vying in beauty with those of Europe; you find the surrounding soil green with fertility and rich with fatness; you find the fields producing their corn, and the orchards yielding their delicious fruit, and the mountain-sides covered with fleecy flocks. But pass on farther to the distant valley, and you reach the dwelling of the tiger and the lion: no comfortable cottage is seen there; no green or cultivated field; nothing to delight either the heart or the eye;—and it is because *there* the sound of "the church-going bell" has never been heard.—*From the Speech of the Rev. Dr. Stewart.*

Love to Christ and Zeal in the Cause of Missions inseparable.

Sir, I cheerfully give my pledge to support, by every means in my power, the great object of your Institution. From the first moment I was enabled to comprehend its nature, I was ambitious to assist in the promotion of the cause; and from the first moment of my entering upon the charge of a Christian church, I gave its members no rest till they rendered it their assistance. I cannot, Sir, conceive of the existence of personal Christianity without a love for the missionary cause, which is, indeed, *part and parcel* of its very being. When, therefore, others are exerting themselves as they are doing this day, in its behalf, I cannot, Sir, withhold my mite. When others are shining forth in the full blaze of genius, I cannot refuse to lend my little ray, even though it be eclipsed by the brilliancy by which I am surrounded.—*From the Speech of the Rev. John Ely.*

No Difficulties to be regarded as insurmountable in the Prosecution of the Missionary Cause.

Since I came into this place, I have been reminded of an anecdote, the repetition of which, at present, will not, I think, be either ill-timed or ill-placed:—During one of the operations of the late war (I believe it was in Syria), an attack was contemplated on a fortress, by the troops under the command of Sir Sidney Smith. The difficulties, however, appearing to be insurmountable, the commander held a council of his officers, to decide as to the steps that were to be taken, and expresssed his wish that they should give him their advice upon the subject. One of the officers, who it appears had learnt that discretion is the better part of valour, was decidedly of opinion that the attempt upon the fortress should not be made, and he declared his opinion that it was "unattackable." "What do you mean by that word 'unattackable?'" asked Sir Sidney;—"'unattackable!' Sir, there is no such word in the English language, and if I had Dr. Johnson's Dictionary here, I would convince you that there is no such word as 'unattackable.'" Now, Sir, I know not whether the word may be found in Dr. Johnson's Dictionary; but this I know, that there is no such word in the Bible. Let us, then, have confidence in the friends of the Gospel—let us, above all, have faith in the God of the Gospel—let us proceed with united efforts,—and victory must crown our hopes.—*From the Speech of the Rev. Jabez Bunting.*

The certain Progress and ultimate Triumph of the Missionary Cause.

Sir; the missionary cause must proceed. On will it go, protected by Omnipotence; spreading the blessings of the Gospel, and the comforts of Divine grace, as an almoner of the Saviour, whose redeeming mercy it offers to all mankind. On will it go, till that Saviour himself is seated on the throne of universal empire; till His crown is submitted to by all nations, and his sceptre swayed over a redeemed, an enlightened, a regenerated and happy world.

"Father of Mercies! speed the promised hour;
Thy kingdom come, with all-restoring power;
Peace, Virtue, Knowledge, spread from pole to pole,
As round the world the ocean-waters roll!
—Hope waits the morning of celestial light;
Time plumes his wings for everlasting flight;
Unchanging seasons have their march begun;
Millennial years are hastening to the sun;
Seen through thick cloud», by faith's transpiercing eyes
The New Creation shines in purer skies.
—All hail!—the age of crime and suffering ends;
The reign of righteousness from heaven descends;
Vengeance for ever sheathes the afflicting sword,
Death is destroyed, and paradise restored;
Man, rising from the ruins of his fall,
Is one with God, and God is All in All."

From the Speech of the Rev. William Urwick.

The Contemplation of the numerous Millions destitute of the Gospel, an incitement to Zeal and Liberality in promoting the Missionary Cause.

Sir, I cannot tell you (when we* recollected that there were upwards of *six hundred millions of heathens* perishing for lack of knowledge) with what overpowering influence, with what simultaneous feeling, we were encouraged to do more than we had previously done! It was under the influence of this feeling, Sir, that we resolved to attempt something more. We felt more deeply than ever, that the soul's value and danger imposed an immediate and most weighty obligation upon the church of Christ: and that every thought, and word, and action of our lives, are intimately connected with God and eternity.—*From the Speech of the Rev. W. Patton, New York.*

The Duty and Efficacy of Prayer in promoting the Success of Missionary Operations.

The last gentleman who addressed the Meeting, spoke of prayer most feelingly. He told us what it had effected in America; let us recollect that the same throne of grace is accessible here; and although we are the parent-country, let us learn something from our children. In the county of Suffolk, where I reside, we lately held a meeting, at which it was agreed, that in all our congregations there should be a day set apart for solemn fasting and prayer, that the Spirit of the Lord might be poured out upon our churches, and upon the world. I believe, Sir, that great good will result from a day so applied. God grant that it may be so!—*From the Speech of the Rev. J. M. Ray.*

* Members of the American Missionary Society.

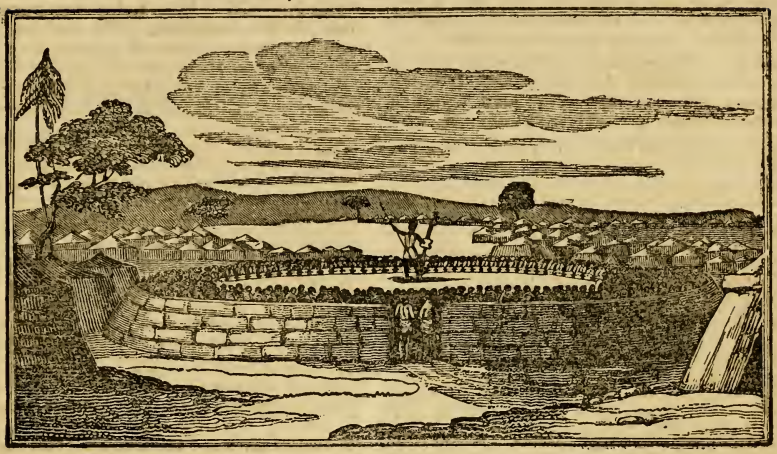
Dennett, Leather Lane, Holborn.

No. XLIII. OCTOBER, 1828.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY

THE PEETSHO, OR BECHUANA PARLIAMENT.



A MATCHLAPEE WARRIOR.

SKETCH OF THE BECHUANA MISSION

'There, on their pious toils their MASTER smil'd,
And prosper'd them, unknown or scorn'd of men
Till in the satyr's haunt and dragon's den
A garden bloom'd, and savage hordes grew mild." PRINGLE.

THE visit lately paid to the Extra-Colonial Missionary Stations of the Society, by the Rev. Dr. Philip, Superintendent of the Missions at the Cape of Good Hope, has thrown much new light on the condition, manners, and customs of the Aboriginal tribes of the interior of Southern Africa. The wandering and predatory hordes which traverse this vast region, exhibit great diversity of character and outward form, yet there are certain common points of resemblance among them, which show that they have all had the same origin. The Bechuana or Bootchooana tribes are the most civilized of those nations which inhabit Southern Africa; and though they resemble their Hottentot or Caffer brethren, in colour, form, and language, yet they are more like Europeans than the latter, in the expression of their countenance, and in their physical and mental qualities.

Dr. Philip, in describing some of the Bechuana refugees whom he had met on the borders of the Colony, states, that he had seldom seen a finer race of people; the men were generally well made, and had an elegant carriage; and many of the females were slender and extremely graceful. Their step and air showed at once that they had never been in slavery. The dignity and independence of their manners, formed a striking contrast to the crouching and servile appearance of the slave. Like other African tribes, they were very fanciful in their dress. They wore their hair short, excepting a tuft upon the crown, where some had a plume of ostrich feathers, and others a wild crane's feather surmounting the forehead, which derived a graceful motion from their carriage. They were of a bronze colour, and had more of the European countenance than any people south of the line. The men had generally a ring in one ear; the women a ring in each; and both sexes had short strings of small beads attached to the tuft of hair on the crown, and disposed in a fanciful manner over the forehead, or hung loosely over the temples. The men wore the Caffer kaross, but they never appear in public uncovered, like the Caffers in the neighbourhood of the Colony. Their whole dress was contrived so neatly, that nothing in their appearance could have given offence to the most refined delicacy.

Driven by the Bergenaars (or Mountaineers) to take refuge in the Colony, from the cruel commando, which had deprived them of their children and their cattle, and had killed many of their peaceful tribe, they were compelled to become servants to the boors, who acknowledged that they were excellent workers, having been accustomed to labour in their own country. Dr. Philip, who was accompanied in his journey to New Lattakoo, the capital of the Matchlapee or Batchlapee tribe of Bechuanas, by a native of that city, gives a most interesting account of his reception among a family of these refugees. He was greatly struck with the elegance of their form and manners, the eloquence of their speech and gestures, and their acuteness and sensibility of feeling.

"Having spent a few hours with these Bechuanas," says Dr. P. "standing by the fire they had kindled for us, one of my travelling companions began to talk to them, by the assistance of our Bechuana. We could not discover that they had any ideas of religious worship. They had some confused notions of an invisible agency; but they had no rational idea of a Supreme Being, nor of a future state. We began to convey to them some notion of the Christian belief; they paid very great attention to all that was said, and several times remarked, 'These things are all new to us; we never heard any thing of the kind before.' The Bechuana, who was our interpreter, was, in every place which we visited, a general favourite. Religion, at that time, had no visible power over him, but he acknowledged its importance, and had acquired some acquaintance with its doctrines. On this occasion, in addition to what was said to him, he added his own remarks: he was very eloquent in his manner, and spoke as if he really felt the force of what he was saying. When he came to declaim upon a state of future happiness and punishment, the countenances of the strangers expressed great astonishment; one or two deep sighs escaped from them: and when he pointed to the fire, and spake of the wicked being consigned to everlasting burnings, the old man was startled, and sighed. When Marootze, the interpreter, had done talking to them, they retired very serious, and apparently much affected. Turning his back on the fire as he went away, the old man murmured aloud, 'Do the people who killed my children, and took away my cattle believe those things?'"

Dr. Philip, in describing the Bechuana females, states, that their countenances and manners discovered marks of cultivation, accompanied with an air of superiority, which at once marked the class of people to which they belonged, and which would have been admired even in an English drawing-room. Their pleasing modesty was another striking proof of their superiority. An affecting story which Dr. P. relates, respecting the sensibility shown by a female who had lost her husband and children by the Bergenaars, who destroyed her people, exhibits a delicacy of feeling which would have done credit to the most polished European. The soul of the most cruel abettor of slavery, who denies that such people possess the gentler feelings of human nature, must have been moved by its recital. That many of the Bechuana tribes possess some of the rougher and more degrading qualities of the savage race is true; but their general character is undoubtedly superior to that of those tribes which surround the coasts of Southern Africa, and inhabit the country bordering on the limits of the Colony. Mr. Thompson, who was eight years a resident at the Cape, and who travelled among the Matchlapee tribe, in company with Mr. Moffat, the Society's Missionary at Lattakoo, gives a mournful picture of the conduct of some of the Bechuanas towards the wounded Mantatees (or Marauders), after the battle fought at that city, which threatened the destruction of the Matchlapees, and which, but

for the timely interference of Mr. Moffat, who called the Griquas to their assistance, would have terminated in their complete extirpation. His account is confirmed by the extracts from Mr. Moffat's Journal, given in No. 34. of the *Quarterly Chronicle* of the Society's Transactions; yet he admits that they possess many pleasing qualities; that they are generally good-natured, and obliging to strangers, and to each other; that their industry in cultivation, and the extreme neatness and good order displayed in their houses and enclosures, are highly deserving of praise; and that they are superior to the Caffers in agriculture and the mechanical arts.

Dr. Philip, in his account of the Kuruman Missionary Station, at the source of the river of the same name, about nine or ten miles from New Lattakoo, states, that the scarcity of rain is a great barrier to improvement in that country. The Missionaries, Messrs. Hamilton and Moffat, declared that they had not, for five years, seen a drop of rain on the surface of the ground, their sole dependance for corn and vegetables being upon irrigation. Clouds and shades, therefore, must impart a more lively idea of felicity to a Bechuana than sunshine and fine weather to an Englishman.

"The inhabitants of this part of Africa," says Dr. P. "have no choice as to the situation in which they are to reside. They must fix their abodes where they can find springs of water. The capabilities of the country, as to the population it can support, are almost entirely dependant upon the means of irrigation. The most dry and arid soil, and even sand, where the eye cannot detect a particle of vegetable mould, may be rendered fruitful by a stream of water. The geological characters of South and North Africa bear a strong resemblance to each other; and it is probable, that it was from observing in Judea, also, the same fertilizing effects of water, which we have noticed in South Africa, that the effect of the Gospel on the moral world, is so frequently described by this beautiful figure. The springs are not sufficient to provide the means of subsistence for an increasing population, and the people are obliged to spread themselves abroad, and locate themselves where they can find water. This is one of the greatest disadvantages the missionaries have to encounter, in the attempt to evangelize and civilize the wandering tribes of South Africa. The eye and the presence of the Christian pastor are necessary to reclaim the wandering savage, to fix the forming habits, whilst the principles of religion are yet in an incipient state, and to conduct the process of instruction among the rising generation."

Dr. Philip has given an amusing account of the effect produced on the Bechuanas, by their observing the labours of the missionaries in performing the process of irrigation at the Kuruman station.

"The place chosen for the site of the institution, was selected, because the breadth of the valley at that spot, affords the greatest quantity of land capable of irrigation, and it is not more than three miles below the spring. The first object of the missionaries was, to cut a channel for the water; and they have now finished a ditch two miles in length, two feet in depth, and from three to five feet in breadth. They had no assistance from the Bechuanas. Until they saw the water running into the ditch they deemed it impossible, and treated the attempt with ridicule. But when they saw it completed, their surprise was as great as their former scepticism; and it was amusing to see several ditches which they had dug, without the knowledge of the Missionaries, in the hope that the water would follow their spades and pickaxes up the sides of the adjoining heights. The Bechuanas are, however now convinced of their error: and some of them are leading out the water to make gardens and corn-fields on an inclined plane, and are very much ashamed when any one diverts himself by referring to their former attempts."

The missionaries have since erected a neat row of houses in the bottom of the valley, to which are attached gardens, enclosed with fences, and laid out with taste. Mr. Moffat has planted the gardens with seeds and edible roots; and should the same spirit of improvement continue to be manifested by the natives, this station will, in a few years, when the plantation is farther advanced, present a very pleasing object to the African traveller. Mr. Moffat is now able to address the Bechuanas in their own language, which appears to be the basis of all the South African dialects. He has prepared some school-books for their instruction, which, together with some parts of the Bible, have been printed in England, and are now in the possession of the people. Their language, which is called the Síchuan, is said by travellers to be sonorous, rich in vowels and aspirates, and well accented; an elocution approaching to chanting, joined to great sweetness, gives it all the charm of the Italian. Some specimens of this language have been given in No. 45. of the Society's *Quarterly Chronicle*, being translations of the third chapter of the Gospel by John, and the Lord's Prayer, forming part of a Síchuan Catechism written by Mr. Moffat.

The superstitions which exist among the Bechuanas are very similar to those of the other African tribes. The Rain-Makers, as they are called, among the Matchlapees, used to exercise great influence over them, but that profession is no longer held in public estimation. Mateebé, their king, reasoning with Mr. Moffat on this subject, remarked, "If God governs the world, (and I am now disposed to admit that opinion,) he must be the Father of rain." In the fountains of this country, there is to be found a species of large water-snake. The Bechuanas consider these creatures *sacred*, and believe that if one of them is killed, the fountain will be dried up.

"An immensely large one was seen basking among the reeds near the Kuruman fountain; from the description given of it, the missionaries believed it to belong to an unknown species and wished to procure it. When it became known that they were watching for it, an alarm was excited among the people. To quiet this alarm, Mahuri (the king's brother) collected his people, and pointed them to the ditch the missionaries had dug for leading out the water, the buildings they had erected, and the gardens they had enclosed, and then remarking on the superior skill of the missionaries, asked them, 'If the trouble and expense they had been at was not sufficient security, that they would do nothing to injure the fountain.' From the confidence the people had in the missionaries, and the progress which rational ideas had made among them, this mode of reasoning was effective."

Contrary to the practice of their ancestors, whose memory they were formerly afraid to insult by innovation, they have begun to sow corn on the irrigated fields, and to adopt the European dress. The Bechuanas, as well as the Caffers, imagine that death must proceed either from hunger, violence, or witchcraft

If a man die even at the age of 90, and it happen by neither of the two former means, his death is imputed to sorcery or witchcraft, and blood is required to expiate it. If the person who dies a natural death has no one to avenge it, or if the person supposed to have been the occasion of it be powerful, it passes unnoticed; but on the death of chiefs their enemies are generally suspected; hence a natural death is often the cause of many murders.

"The construction of a Bechuana town," says Dr. P., "presents an appearance of uniformity, similar to that observable in an ant-hill. The houses are all of a circular form: the roof is raised on a circle of wooden pillars, terminating in a cone; the area within the pillars is generally from twenty-five to thirty feet. A few feet within the pillars, and under the centre of the roof, is the sleeping-chamber. This apartment is fenced by a circular wall, formed of clay; between this wall and the roof, an open space is left to admit air. In the circular space, shaded by the projecting roof, between the pillars and the clay wall, the people are protected from the rays of the sun, and enjoy the benefit of free air. Under this verandah, the family receive the visits of strangers,—amuse themselves,—or indulge in rest, when the intensity of the heat is so great as to prevent them from going abroad. Each house is enclosed within a wattled fence, about 6 or 8 feet distant from the pillars, and of sufficient height and thickness to secure privacy. The streets or lanes are all very narrow, seldom affording room for more than two persons with burdens, to pass each other; and to the eye of a stranger, they appear like a labyrinth. There was nothing in the streets or the houses, to offend any of the senses; every thing was clean and in perfect repair."

For a farther account of the Bechuanas, and other native African tribes, we refer our readers to Dr. Philip's "Researches in South Africa."

DESCRIPTION OF THE ENGRAVINGS.

The first engraving is a representation of the Peetsho, or General Assembly of the Bechuana tribes, which is thus described.

"The form of government among this tribe," says Dr. P., "is monarchical, the office of king, is hereditary, and the theory of government is that of absolute despotism; but the king is checked in the exercise of his power, by his poverty, and the circumstances of his chiefs. The king is assisted by a council, composed of his chiefs, but this assembly is deliberative only, and the executive department of the government rests in the hands of the king. Several cases were related to me, in which the king exercised a despotic authority; but each of those cases was followed by a diminution of the number of his subjects. Such is the attachment of this people to the principle of hereditary monarchy, that no instance is known in the country of any of the chiefs having usurped this distinction; if a chief be dissatisfied, he may withdraw with his followers from under the king's authority, and join another tribe. To this check, which must form a considerable security against the abuse of power, we may add another;—all great questions, and all questions relating to peace or war, are decided at public assemblies, designated in their language, Peetshos. The place allotted for them, is the centre of the town; it is of a circular form, and is surrounded by a fence. The whole tribe assembles on these occasions. The centre of the circle, which is elevated above the seats of the people, is reserved for those who are to address the assembly, and direct its movements. The most remarkable feature in the Peetsho, is the existence of two things, hitherto deemed incompatible in many civilized countries, the exercise of arbitrary power in the head of the government, with a perfect freedom of debate. Every speaker, on these occasions, has the privilege of pointing out to the king his faults, and of reminding him of his duty; and this right is exercised with so much latitude, that his personal and domestic concerns are not allowed to escape observation. It is the prerogative of the king to open and close the assembly; his opening speech generally relates to the affairs on which they are assembled; and his concluding one is for the most part, taken up in defending himself and his government from the complaints which may have been urged against them, by the different speakers. No man is allowed to speak after the king; and the moment he concludes his address, a band of warriors rush from behind him, to the space which had been previously occupied by the speakers, and brandishing their arms, offer defiance to the king's enemies. This defiance is answered by shouts from the people; and in ten minutes after the scene is over, the king, and the speakers who had been most severe in their animadversions on his conduct and government, will be seen together manifesting the most perfect cordiality to each other."

The second engraving is the figure of a Matchlapee warrior, who is represented in the attitude of addressing the tribes. It is an enlarged view of the figure in the centre of the Peetsho, in the first engraving, and is a portrait of Hanacom, one of the attendants of the king's son, Peclu, when on his visit to the Cape. He is arrayed in his war dress ready for the field. The plume upon his head is of ostrich feathers; stripes of leopard skin hang dangling from his shoulders. His right hand wields the Bechuana assagai or spear; his left grasps a sheaf of assagais, and target of ox or buffalo hide, which is sufficient to ward off a poisoned arrow, or a half-spent spear. His bow and quiver of arrows, are slung behind his back. The target of the Bechuanas is only 25 inches by 18, and differs from that of the Southern Caffers, which is an oblong shield, about four feet in length, sufficient to cover the whole trunk of the body. The filling up of the picture gives a more distinct idea of the Bechuana houses, &c. Those who wish for a fuller account of the Peetsho, will find it in the first volume of Thompson's *Travels in Southern Africa*, or in No. 33. of the Society's *Quarterly Chronicle*, where an account of the speeches made on the occasion of the reported approach of the invading Mantatees is given. Mr Moffat, the missionary, and Mr. Thompson, were both present at this great Peetsho, but we must refrain from its repetition here for want of room, although the native and original eloquence displayed by the speakers might have rendered it worthy of insertion, especially in its more improved state, as given in Mr. Thompson's work.

Christian Friends,—Can you read the account of these interesting tribes without praying that the happy day may speedily arrive, when the people "shall beat their swords to plough-shares, and their spears into pruning-hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more." Is there an individual, who, after reading the account of missionary labours, does not earnestly desire

> "To hear the hymns of solemn melody
> Rising from the sequester'd burial ground;
> To see the heathen taught, the lost sheep found,
> The blind restor'd—the long-oppress'd set free."
>
> PRINGLE.

Dennett, Leather Lane, Holborn

No. XLIV. JANUARY, 1829.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

PREPARATION FOR A SUTTEE.

IMMOLATION OF WIDOWS IN INDIA.

It is a true saying of Scripture, that "the dark places of the earth are full of the habitations of cruelty." One of the most awful illustrations of this truth, is the practice in India, of burning widows on the funeral piles of their husbands. In a pamphlet recently published by Mr. Peggs, formerly Missionary in Cuttack, Orissa, entitled "The Suttees' Cry to Britain," it is shown that this practice is not an integral part of Hindooism, and that it may be abolished with ease and safety. The author has endeavoured to rouse the attention of the British public, by his forcible appeal to the feelings of humanity, the dictates of reason, and the precepts of Christianity, in order to induce the suppression of this custom, still practised in the East Indies, and we trust that his appeal will not be in vain.

It is generally admitted, that the Suttee, or burning of Hindoo widows, was practised anterior to the Christian era. The Brahmins accordingly, now maintain its horrid rites by the authority of immemorial custom, if not by that of the most ancient Hindoo legislators. It is difficult, however, to find any satisfactory account of the origin of this practice.

Mr. Hodges, in his Travels in India, quotes the following account of it from Mr. Holwell's curious work, entitled "Historical Events relative to India;" and, perhaps, after all, it is the best that can be given.

"At the demise of the mortal part of the Hindoo great law-giver and prophet, Brahmah, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile. The wives of the chief Rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of Brahmah. The Brahmins, a tribe then newly established by their great legislator, pronounced and declared, that the spirits of those heroines immediately ceased from their transmigrations, and had entered the first boboon of purification: it followed, that their wives claimed a right of making the same sacrifice of their mortal forms to God, and to the manes of their deceased husbands. The wives of many Hindoos caught the enthusiastic (now pious) flame. Thus the heroic acts of a few women brought about a general custom. The Brahmins had given it the stamp of religion, and instituted the forms and ceremonials that were to accompany the sacrifice, subject to restriction, which leave it a voluntary act of glory, piety, and fortitude."

Thus it is, that the supporters of every false religion endeavour to invest the most shocking actions and crimes with a deceitful hue of splendour and holiness. The worshippers of Baal and Moloch of old, perhaps, gave a similar colouring of glory and piety to their inhuman sacrifices, and taught the abominable tenet, that the fruit of the body was an atonement for the sin of the soul.

A document was drawn up in Sungskrit, by *Mrityoonjuy-Vidyalunkur*, the chief Pundit in the College of Fort William, and afterwards in the Supreme Court, at the request of the Chief Judge in the Sudder Dewanee Adawlut, who wished him to ascertain, from a comparison of all the works extant on the subject, the precise law relative to the burning of widows. Having examined about thirty of such of these works as are current in Hindostan, he arrived at the following conclusions, as quoted by Mr. Peggs:

"The Juttee Mulla Bilas shaster directs the following formula to be addressed to the bride by the priest at the time of marriage, 'be thou perpetually the companion of thy husband, in life and in death.' Hareeta, *a later writer*, says that it is the inheritance of every woman belonging to the four casts, having no child, to burn herself with her husband. *Vishnoo-moonee* says, 'let the wife either embrace a life of abstinence and chastity, or mount the burning pile;' but he forbids the latter to the unchaste. He then enumerates particularly the various rules laid down, relative to the time and circumstances in which a woman is permitted to burn herself, and in what cases she is absolutely forbidden. These extracts show that binding the woman, and other acts of additional cruelty, are totally forbidden. The *Soodheekoumoodee* says, 'Let the mother enter the fire after the son has kindled it around his father's corpse; but to the father's corpse and the mother, let him not set fire; if the son set fire to the *living* mother he has on him the guilt of murdering both a woman and a mother.' Thus the possibility of a woman being bound to her husband's corpse is taken away: *the son is not to be, in the least degree, accessary to the mother's death;* if she burn herself at all, it must be by throwing herself into the flames already kindled. And the *Nirnuya-sindhoo* forbids the use of any bandage, bamboos, or wood, by way of confining the woman on the funeral pile; nor before she enters it, must the least persuasion be used, nor must she be placed on the fire by others.

"He further adds, 'No blame whatever is attached to those who prevent a woman burning. In the shasters it is said, that Kundurpa being consumed to ashes by the eye of Shiva, his wife, Rutee, determined to burn herself; and commanded her husband's friend, Mudhoo, to prepare the funeral pile. Upon this the gods forbade her; on which account she desisted, but by Kalee-das no blame is attached to them for this conduct. Thus also in the *Shree Bhaguvut*, a woman, Kripee, had a son, a mighty hero, from love to whom she forbore to burn herself with her husband; yet she was deemed guilty of no sin therein. Now also, we hear of sons and other relatives attempting to dissuade a woman from burning: yet they are esteemed guilty of no crime. It is also evident, that a woman in thus burning herself, dies merely from her own self will, and from no regard to any shastra; such (persons) *the command of a thousand shastras would not induce to die.*'"

It is of importance to remark, that Menu, the most ancient and revered legislator among the Hindoos, has, in his Institutes, made no mention of the practice at all.

RECENT INSTANCES OF SUTTEES.

It appears from the Parliamentary returns on the subject of the Immolation of Widows in India, that the number buried or burnt alive, in the Bengal Presidency, from 1815 to 1824 inclusive, was 5,997, or nearly 600 every year; this, with the returns from the other Presidencies of Madras and Bombay, where the practice is much less frequent than in Bengal, amounts to 6,632 in the same period, or about 663 every year.

This practice has been of late more frequently pressed upon the public attention than formerly, and with additional circumstances of depravity and horror. The following is an account of a Suttee which Mr. P. and some of his friends witnessed at Cuttack, in August 1824.

"About twelve o'clock, the Judge very kindly sent a note to the Mission House, informing us of the intended Suttee. The woman was a Telinga, the wife of

a Brahmin who had died that morning about day-break Her reply to the several questions proposed to her through the Telinga interpreter was, 'What have I any more to do with the world? I must go to my husband.' Support for life, and a conveyance to her own home were offered, but they were rejected. From my pundit I have gathered some particulars which cast light upon this dreadful rite. He stated, that it is customary to lament the dead with crying and noise, but she did not,—saying, she was going to her husband. She said, she was a stranger, and had nothing, and therefore desired the neighbours to provide what was necessary for a Suttee. She said, also, that she had been a Suttee in *three former births*, and must be *four times more*, and then she should attain endless felicity. Those who should dare to prevent her, by confining her in a house or jail, their seed should die, and they should descend into hell. Some approved of this, others said, that as she had no son or daughter, therefore she wished to die. To this she replied, she had a brother and sister, and many friends, in her own country, but she wished to go to her husband. From joog to joog (age to age), in this manner, with the same husband, she was to be born and to die.

"About half-past three o'clock we were informed that the poor woman was proceeding to the pile. Mrs. P—— saw her on the way and talked with her. About six o'clock in the evening I thought I would go to the spot, expecting the tragical business to be closed. I was, however, surprised to find nothing more done than the pile partly prepared for the awful sacrifice. The Judge, and three other gentlemen, with some of our English congregation, were present, and a great number of Natives. Frequent and persevering efforts were made by the above humane gentlemen, to dissuade her from her purpose, assisted by the members of the Mission who were present. She was sitting near the pile, with the corpse of her husband covered with a cloth, lying near her, insensible of the dreadful preparatory work before her eyes. I knew two Telinga Brahmins present, and taking them, endeavoured to speak to the woman. I told her I was a Padree; that God had sent me and others to teach the people the true Incarnation, Jesus Christ, who died for our sins: that if she would go with me to my house, she would be able to learn this knowledge; and that I would send her in a palkee to her own country: but if she ate fire and died now, how could she gain this knowledge, without which she could not be saved? I told her, thus to destroy herself was not God's will. I fear my translators were not faithful; but all the poor woman said was, 'Narayun, Narayun.'* This she repeated with a stupidity of mind truly indescribable. I laid hold of her hand to take her away, but she refused to go, and took hold of my chin, which I afterwards understood was to give me her blessing. Mr. B——, one of the gentlemen present, was very desirous to convince her, by some ordeal, that she could not burn: but the infatuated woman played with a piece of fire like a child, and when her hand was pressed upon a coal, she showed no irresolution. The above gentleman lifted up one of her eyelids, and affirmed that she was *intoxicated*. This circumstance was stated to the Judge, and urged as a sufficient reason to forbid the horrid murder; but he thought it wanted evidence, and though deeply affected with the poor woman's fate, he hesitated to use his authority to save her. The pile, which was slowly preparing, was about eight feet long, and four feet wide, being elevated about two feet. At each corner were pieces of wood, which supported a kind of roof, and different pieces of wood blocked up three sides of the pile. Some raw flax was laid on the top of the wood upon which the corpse was placed. Ghee† was forbidden to be put on the pile by the Judge, that the poor woman might have the opportunity to escape, by feeling the effects of the fire gradually: a practice which, if the Suttee was always according to ancient custom to ascend the funeral pile while burning, or, if previous to its being lighted, was left unbound and unincumbered, might prevent the shedding of much innocent blood. As she had been touched by several persons after her first bathing, she went to the river and bathed again. I saw her enter the pile as a person would get into bed, and lay herself down by the left side of her husband and farthest from the entrance of the pile. The wood under the corpse, after a short time, burned fiercely; and it was horrible to see it consuming the head and elevated stiffened hand of the deceased, while the poor woman was scarcely touched by the devouring element. I stopped about a quarter of an hour, in hopes the unhappy sufferer might labour to escape; but, alas! no signs of it appeared: and after viewing the burning of the dead and the living, till my feelings determined me to go away; I left the horrid circle and hastened home. All such outrages upon the principles of society are unnatural and inhuman; and when said to be from religious motives, a species of insanity; and hence may properly be suppressed by the powerful voice of reason and authority. O when shall these murders cease! Where does the salutary god-like power lie? or from what quarter will it originate to abolish them?"

* A name of Juggernaut.

† Clarified butter.

While writing his pamphlet, Mr. Peggs received the following account of a Suttee, in a letter from a lady who had been a resident in India, confirmatory of the fact, that the practice may, without difficulty, be abolished.

"At a Ghaut near Serampore I witnessed the burning of a respectable woman about thirty years of age, whom I found with *five* children, the eldest a fine boy about thirteen. As soon as she saw me, she asked me *if I were come to deliver her.* I told her I had no power to deliver her, but was come to persuade her not to burn. She shook her head and said, '*I will burn! How can I go back? However, the servant is gone to the English Magistrate, at his return my fate will be decided.*' Two hours elapsed before he returned, the greater part of which I spent in conversation with her. She often turned to her children, and with affection pressed her hand upon the face of her youngest child, who could just lisp *ma ma.* At length the servant returned with permission for her to burn. As soon as she saw him her countenance changed, her eyes sunk into her head, the furrows deepened in her face, and when she heard her fate resolution failed, and *nature took possession of her breast.* When the eldest son saw that his mother was so timid, he said *he would not set fire to her head.* But her brother-in-law said, '*Now she must burn, for the boro Sahab* (the great Gentleman) *has sent her permission to burn.* He then began to anoint her, and put a little oil into her hand to pour over her children as her blessing. The eldest son refused oil, and persisted that he could not set fire to her. But neither the tears, nor the screams of the boy, nor the agonizing fear of the mother, prevented her *being bound to the dead body of her husband, and pressed down with two bamboos.* If I had any authority *merely to have said, 'you are not to burn,' all this would have been prevented.* I am sure both the people and the Brahmins would have dispersed without a murmuring word. Many call it *a bad custom, and are quite tired of it.*"

PREVENTION OF A SUTTEE.

We have great pleasure in recording the following instance of the prevention of a Suttee, at Mirzapore, taken from the *India Gazette* of June 30, 1828.

"On reaching the ground, we found a vast concourse of people assembled to witness the horrid scene, waiting, with great anxiety, for the magistrates' purwannah permitting the sacrifice. Some considerable time, however, elapsed before the police officers arrived with the magistrates' permission to allow the Suttee to take place, under such restrictions as the regulations of the service enjoin. During this interval, every endeavour was made to induce the misguided and infatuated woman to abandon her resolution of destroying herself. Protection and support were promised to her and her family, provided she would relinquish her horrid purpose. She rejected every proposal, however, with disdain, but with mildness, obstinately bent on self-destruction. When the darogah arrived from the city, with the magistrates' purwannah, she expressed the greatest delight, and with a firm step, and mind undaunted, repaired to the banks of the Ganges, where the pile was raised, followed by a mob of deluded zealots, who evinced much anxiety to witness the horrid spectacle. On reaching the river, she went through the ceremony of bathing with the body of her deceased husband, changed her dress, distributed her ornaments among her female relatives and friends, receiving in return, from the Brahmins who surrounded her, garlands of flowers and scented oils, with which

she anointed herself. This purification being over, she seated herself on the ground close to the pile, surrounded by a crowd of old women and Brahmins, whose countenances displayed, in strong and marked lineaments, the delight they felt at the determined and unshaken fortitude of their victim.

"An unlooked-for delay now occurred, there not being a sufficiency of wood; and during this interval, attempts were again made to divert her from her cruel purpose; but she continued firm, smiling and singing, the old women and Brahmins clapping their hands, and shouting in chorus. The pile was quickly replenished with fuel, and surrounded with large bundles of jowah, or brushwood, that her sufferings might be as short as possible. The awful moment of destruction had now arrived, and with a tranquil countenance, and a mind not at all shaken from its purpose, she rose from the ground, walked several times round the pile, distributing flowers to the mob, who eagerly pressed to receive some tokens from her, and then mounted the pile, singing all the time, accompanied with the shouts of the multitude, and the discordant sounds of the Indian drum and pipe. On reaching the summit, she seated herself in the centre, and the body of her deceased husband was laid carefully across her lap. The crisis was now at hand, and a piece of lighted cowdung, surrounded with a whisp of straw, was handed to her father-in-law, who walked round the pile, shouting and brandishing the lighted straw, the victim clapping her hands, and apparently exulting in the doom that awaited her. The brushwood was soon set fire to in several places, and soon rose into an awful and a majestic blaze, aided by a strong hot westerly wind. I shall never forget this appalling moment! As the flames reached her, I observed her move, as if about to lay down, that the conflict might be sooner over; but what was my astonishment and delight to see her make a jump from the pile, throwing the body of her husband from her, with a strong convulsive start. She had scarcely reached the ground, when an attending Brahmin rushed upon her, when she sunk on the ground in a state of exhaustion, and, but for our interference, would have been hurled again on the fire! A scene of confusion ensued, but no attempt at violence was made. An avenue through the crowd was soon formed; and we had the proud satisfaction of conducting this infatuated devotee to Brahminical influence from the ground to her village, where she now is, and, I believe, thankful for her rescue.

"Her back and arms were dreadfully burnt, and, what with the exhaustion of hunger, and the fatigue and anxiety she underwent for three days previous to the day of the Suttee, it is a miracle that nature did not sink under the severity of the penance. No intoxicating drugs were administered to stupify her, so far as I could ascertain; and the determined and heroic fortitude she displayed through the whole of the ceremony, till the moment of pain and trial, was worthy of a better cause, and would have done honour to a Christian martyr."

DESCRIPTION OF THE ENGRAVING.

The following account of a Suttee is descriptive of the annexed print, which we have copied from Mr. Hodges' work, already quoted. Melancholy feelings are perhaps more strongly excited in the mind, by the depicture of the preparation for the shocking rite, than by that of the Suttee itself, from which the mind instinctively turns away with disgust and horror.

"The person whom I saw," says Mr. H. "was of the Bhyse (merchant) tribe or cast; a class of people we should naturally suppose exempt from the high and impetuous pride of rank, and in which the natural desire to preserve life should in general predominate, undiverted from its proper course by a prospect of posthumous fame. I may add, that these motives are greatly strengthened by the exemption of this class from that infamy with which the refusal is inevitably branded in their superiors. Upon my repairing to the spot, on the banks of the river, where the ceremony was to take place, I found the body of the man on a bier, and covered with linen, already brought down and laid at the edge of the river. At this time, about ten in the morning, only a few people were assembled, who appeared destitute of feeling at the catastrophe that was to take place; I may even say, that they displayed the most perfect apathy and indifference. After waiting a considerable time, the wife appeared, attended by the Brahmins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and, apparently, with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice or change of countenance. She held in her left hand a cocoa-nut, in which was a red colour mixed up, and dipping in it the fore-finger of her right hand, she marked those near her, to whom she wished to show the last act of attention. At this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preserved a sufficient share to prove that she must have been handsome: her figure was small, but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery, that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched, and covered on the top: by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Brahmins, attentions to those who stood near her, and conversation with her relations. When the body was taken up, she followed close to it, attended by the chief Brahmin; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing.

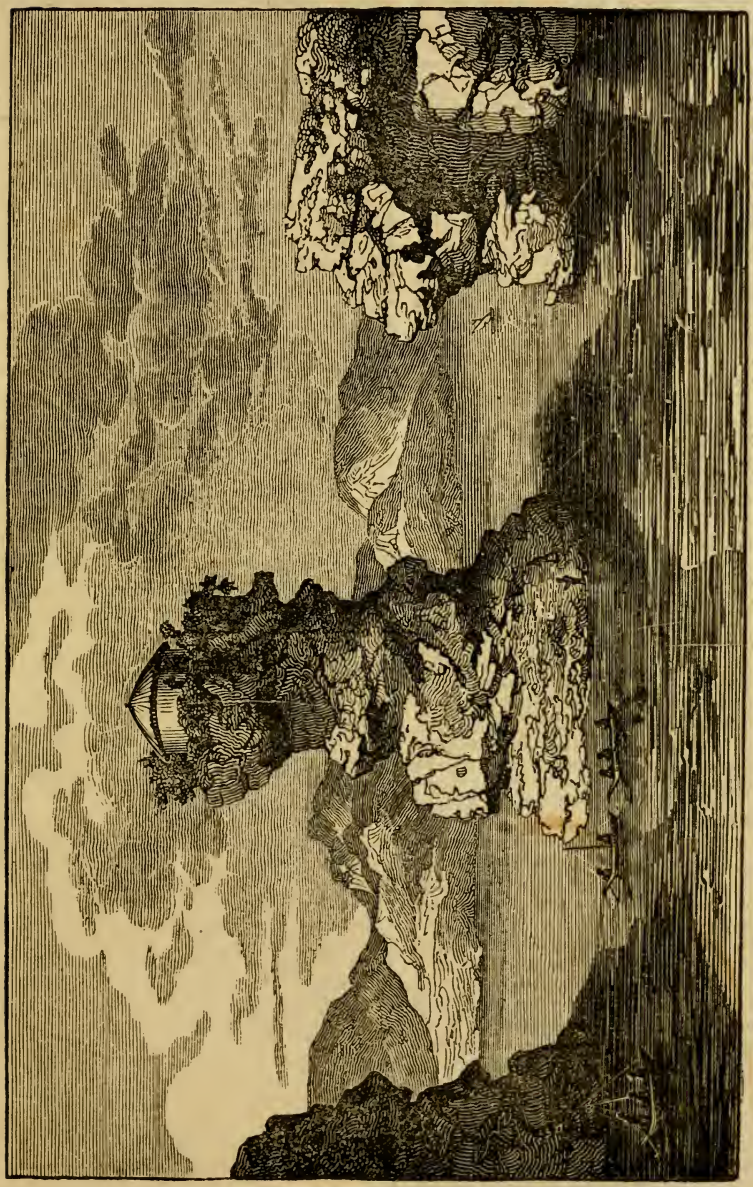
"In other parts of India, as the Carnatic this dreadful custom is accompanied in the execution of it with still greater horror. It is asserted, that they dig a pit, in which is deposited a large quantity of combustible matter, which is set on fire."

Bennett, Leather Lane, Holborn.

No. XLV. APRIL, 1829.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



A HINDOO DEVOTEE'S RESIDENCE ON THE GANGES.

REMARKS ON IDOLATRY.

In former sketches (Nos. 29 and 40), we noticed some of the awful instances of the sin of idolatry into which the children of Israel fell, during their journeyings through the wilderness of Sinai, and even after they had, through the favour of God, obtained possession of the promised land. The new generation, instead of remembering all the way by which Jehovah had led their fathers, and reflecting on the punishments which he had inflicted on them for their sins, quickly turned aside from serving him, and went after the gods of the surrounding nations. No sooner, indeed, were they settled in the land that flowed with milk and honey, than they practically denied the Lord, and forgat God their Saviour. The author of the Book of Judges declares, that "they forsook the Lord, and served Baal and Ashtaroth."* Such impiety and ingratitude deserved the severest punishment, and had the thoughts of the Almighty been as the thoughts of man, either instant destruction or total abandonment must have been the consequence. But, instead of consuming them in a moment, he gave them space for repentance: and in the midst of his just wrath, he graciously remembered mercy. The historian records, in the following words, the justice and the goodness of God, in his dealings with his chosen people: "And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not stand any longer before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed. Nevertheless the Lord raised up judges, who delivered them out of the hand of those that spoiled them."†

Notwithstanding the many and great deliverances which the Israelites had experienced as a nation, they were prone, not only to forget the gracious hand which delivered them, but to worship other gods, which neither they nor their fathers had known, and which were as nothing in the world. "And yet," says the sacred historian, "they would not hearken unto their judges, but they went after other gods, and bowed themselves unto them. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge; for it repented the Lord because of their groanings, by reason of those that oppressed them and vexed them."‡

It might have been expected that the loving-kindness and mercy of Jehovah, in so often delivering his people from the hands of their enemies, would have produced in their minds, permanent feelings of devout adoration and heartfelt gratitude; and would have prevented them from so often falling into the sinful practices of the heathen around them. Strange, however, to say, they continued from generation to generation, to provoke the Lord to anger by their idolatry, till he was constrained to leave them a prey to the persecutions of the nations who still remained in the land. The historian thus records this striking lesson of God's judgments: "And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel, and he said, Because this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them, of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hands of Joshua."*

The perverseness which the successive generations of Israel continued to manifest, in returning so often to the idolatrous practices of the heathen around them, notwithstanding all the warnings and judgments of the Almighty, was at last followed by the loss of a portion of their promised inheritance, and even insecurity as to what they still retained. In order to check their continual apostacy, to remind them of the past, and to warn them against the future, the Lord suffered several of the Canaanitish nations to dwell in the land with them, and to be as thorns in their sides, whenever they should forsake him and betake themselves to idols. This result was in exact conformity with all the warnings which he had given his people, by the words of his servants, Moses and Joshua, and by the voice of his Holy Messsenger who had appeared unto them from time to time, and rebuked them for their sins.

Their history after this period, as given in the Book of Judges, consists principally of an account of the idolatrous rebellions into which the children of Israel fell, and which were followed by a series of punishments from the Lord, all exemplifying his mercy mingled with judgment, and his great indignation at the sin of idolatry, to which they were so remarkably prone. The very first step which they took after the announcement of God's determination to permit some of the Canaanites to dwell in the land, to prove them and try them, whether they would follow him and obey his law, was exactly the reverse of their duty, and affords an awful example of the weakness and depravity of human nature. They intermarried with the Canaanites, which they had been so often expressly forbidden to do, and "served their gods;" they "did evil in the sight of the Lord," as all their fathers had done, and

* Judges chap. ii. ver. 13.
† Ver. 14—16.
‡ Ver. 17, 18.

* Judges chap. ii. ver. 20—23.

served Baalim and the groves."* Eight years of grievous slavery to a heathen king, was the punishment inflicted on them for this act of rebellion. The strictest justice and the most undeserved mercy continued to mark throughout, all the dealings of God with his ancient people; and they were continually reminded of their iniquities by their sufferings, whenever they forgat him, and betook themselves to idols. This latter idea is finely expressed in the song of Deborah and Barak: "They chose new gods; then was war in the gates."†

Still the people clung to idolatry, and were more and more oppressed. Before the Lord sent Gideon to them as a deliverer, he was commissioned to cast down the altar of Baal, and to cut down his grove. Sin must be destroyed, before help is afforded. We have, on this occasion, another instance of the use of irony in the Scriptures, in reference to the absurdity of idol-worship. It was employed by Joash the father of Gideon, in reply to those who wished to slay his son for destroying the altar of Baal, and it appears for once, to have had its proper effect on the idolaters: "And Joash said unto all that stood against him, Will ye plead for Baal? Will ye save him? He that will plead for him, let him be put to death while it is yet morning; if he be a god, let him plead for himself, because one hath cast down his altar."‡ Such an argument as this would naturally occur to an individual convinced of the folly of idolatry. Though the children of Israel might be convinced, however, they were not converted, as appears by their subsequent history. They soon afterwards evinced their proneness to the sin of idolatry, by paying divine honours to a golden ephod, which Gideon made and set up in his own city Ophrah, and which "became a snare unto Gideon, and to his house."§ Their fathers, in past times, had worshipped a golden calf; the sons imitating their folly, now worshipped a golden ephod.

Nothing, however, seems so remarkable, as their desire to multiply gods. They entirely forgot the emphatic declaration of their law giver: "Hear, O Israel; The Lord our God is one Lord." After the death of Gideon, they went still farther astray, and "made Baal-berith their god."‖ It was after the death of Jair, however, when their wickedness in regard to idolatry, appears to have exceeded that of all former generations. Growing, as it were, quite insatiate in their desires for new objects of worship, they appear to have thrown off all restraint, and to have at once adopted a whole Pantheon of heathen deities. This dreadful apostacy from Jehovah, the true God, is thus recorded: "And the children of Israel did evil again in the sight of the Lord, *and served Baalim and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of the Philistines, and forsook the Lord and served not him.*"¶ Who these gods were, and what was the nature of their rites, may be partly gathered from various passages of Holy Writ, and more fully from profane history. Milton has embodied sufficient information respecting them for our purpose, in the following passages, a little altered, from his Paradise Lost, where the Pantheon finds its proper counterpart in Pandemonium.

"First *Moloch*, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Though for the noise of drums and timbrels loud
Their children's cries unheard, that pass'd through fire
To his grim idol. Him the *Ammonite*
Worshipp'd in Rabba and her wat'ry plain
In Argob and in Basan, to the stream
Of utmost Arnon.....the wisest heart
Of *Solomon* he led by fraud to build
His temple right against the templ' of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet the..ce
And black Gehenna call'd, the type of Hell.
Next *Chemos* came, the dread of *Moab's sons*
From Aroer to Nebo, and the wild
Of Southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery vale of Sibma, clad with vines,
And Eleale to th' Asphaltic pool.
Peor his other name, when he entic'd
Israel in Sittim, on their march from Nile,
To do him sinful rites, which cost them woe.
With these came they, who, from the bord'ring flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of *Baalim* and *Ashtaroth*;.....
For those, the race of *Israel* oft forsook
Their LIVING STRENGTH, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which, their heads as low
Bow'd down in battle, sunk before the spear
Of despicable foes. With these in troop,
Came *Astoreth*, whom the *Phœnicians* call'd
Astarte, queen of heaven, with crescent horns
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In *Sion* also not unsung, where stood
Her temple on th' offensive mountain, built
By that illustrious king, whose heart, though large
Beguil'd by fair idolatresses, fell
To idols foul. *Thammuz* came next behind,
Whose annual wound in Lebanon, allur'd
The *Syrian damsels* to lament his fate
Infecting *Sion's daughters* with like sin,
Whose wickednesses, in the sacred porch
Ezekiel saw, when, by the vision
His eye survey'd the dark idola
Of alienated *Judah*. Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopp'd off
In his own temple, on the grunsel edge,
Where he fell flat, and sham'd his worshippers:
Dagon his name, sea-monster, upward man
And downward fish:.....dreaded through th part
Of Palestine, in Gath and Ascalon,
And Accaron, and Gaza's frontier bounds.
Him follow'd *Rimmon*, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.
.....After these, appear'd
A crew, who under names of old renown
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abus'd
Fanatic Egypt and her priests, to seek
Their wandering gods disguis'd in brutish forms,
Rather than human. Nor did Israel 'scape
Th' infection, when their borrow'd gold compos'd
The *Calf* in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his MAKER to the grazed ox;
Belial came last; than whom a sprite more vile
Fell not from heaven."

The frequency with which the Israelites offended God, after his repeated warnings and punishments, is most remarkable, and is only surpassed by his astonishing mercy and for-

* Judges chap. iii. ver. 6, 7.
† Chap. v. ver. 8.
‡ Chap. vi. ver. 31.
§ Chap. viii. ver. 27.
‖ Chap. viii. ver. 33.
¶ Chap. x. ver. 6.

bearance. It is true that he permitted the Philistines, and the Ammonites, and other nations to vex them, till they were sore distressed; but he still sent them deliverers in the time of their greatest need, and he still reasoned with them concerning their sins. Thus saith the sacred historian: "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppress you: and ye cried unto me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatever seemeth good unto thee; deliver us only, we pray thee this day. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of the children of Israel."* Here we see the Almighty condescending to reason with his rebellious children, and listening to their entreaties, notwithstanding all their iniquities. Truly saith the Psalmist, "Like as a father pitieth his children, so doth the Lord pity them that fear him."

(To be continued.)

DESCRIPTION OF THE ENGRAVING.

The annexed engraving is a representation of a Hindoo Devotee's residence on a rock in the middle of the River Ganges. For the sketch from which it was taken, and the following description which accompanied it, we are indebted to one of the Society's Missionaries in India.

"At the distance of about three or four hundred miles up the Ganges from Calcutta, rocks to a considerable height are seen hiding their heads in the clouds, and concealing their bases in the bed of the river. This picture represents one of these rocks, on the top of which is situated a hermit's hut; and though it can be seen in fine weather, in the rainy season it would be invisible. I copied the picture from the sketch-book of a person who drew it as he was passing up the river. The hermit who inhabits the hut, is supposed, by the villagers around, to be a very holy man, since he has made a vow never to come down from his elevated situation. The people in the vicinity, therefore, think it is meritorious to carry up food, and every other necessary to him; as they would esteem his curse the greatest evil which could befal them."

Mr. Hodges, in his Travels in India, gives a similar account of a rock, situated in the middle of the Ganges, which we are disposed to think may be the same as above described. Speaking of the country about Colgong, which he considers the most beautiful he had seen in India, he says, "From this place, my route was continued to the village of Sultungunge; opposite to which, in the river, is the small island of Jangerah, or according to some authors, Jehangueery. This island is a rock, with a few trees growing from its interstices, and on the top is a small hermitage, inhabited by a Hindoo monk. The situation this holy father has chosen, is certainly a proof of his taste and of his judgment; for from the top he has a most extensive prospect of the country and river; and in the summer heats it must be cooler than any situation in its neighbourhood. This rock is considered by the Hindoos as a sacred place; and on many parts of it are pieces of sculpture relative to their mythology." He adds, "I am concerned that I cannot pay so high a compliment to the art of sculpture among the Hindoos, as is usually paid by many ingenious authors who write on the religion of Bramah. Considering these works, as I do, with the eyes of an artist, they are only to be paralleled with the rude essays of the ingenious Indians I have met with in Otaheite, and in other islands of the South Seas."

"Devotees of various descriptions," says our Missionary, "are to be met with in India, whose mutilated limbs completely disable them from work, and who thenceforth become religious beggars. To relieve these individuals is considered an act of merit. Their method of rendering themselves useless members of society is the following: An individual makes a vow to consecrate this or that limb to the deity, who, he says, has commanded him to perform this act of devotion. He then ties up his arm or leg in a particular direction, and causes himself to be fastened to a tree for a certain number of days; after which, the muscles refuse to do their office, and the limb remains in that position for life. The devotee professes to receive his food directly from God, during the period in which he remains fastened to the tree; but a person employed by him for the occasion, secretly (during the night) supplies him with food. The patience and fortitude of these devotees, during so many days of painful fatigue, are amazing, and strongly exhibit the nature of those moral chains with which the god of this world enslaves his captives. Would Christians desire an impulse to religious zeal, let them come to India, and were their heads waters, and their eyes fountains of tears, they would there find their tears inadequate to express their grief at the scenes of depravity, wretchedness, and superstition every day passing and repassing before them."

* Judges chap. x. ver. 10—16.

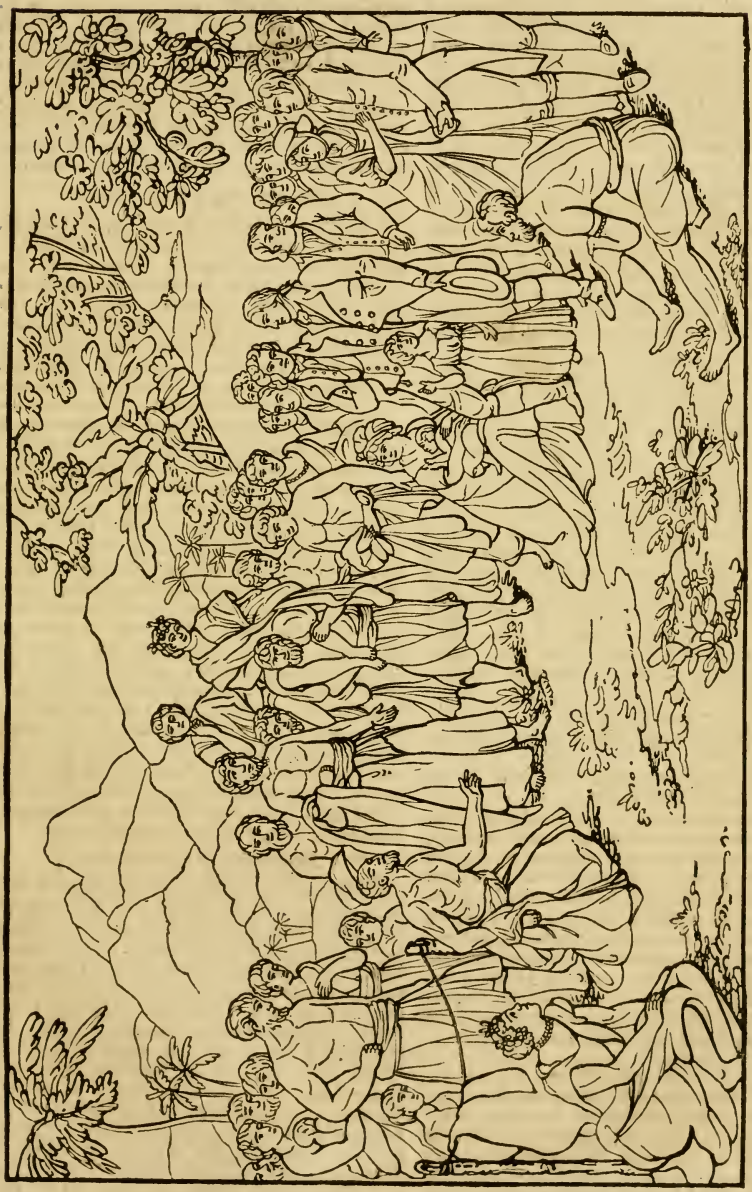
These Papers may be had of F. Westley and A. H. Davis, Stationers'-court, Ludgate-hill., Price 1d. each, or 5s. per 100.

Dennett, Leather Lane, Holborn

No. XLVI. JULY, 1829.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



CESSION OF THE DISTRICT OF MATAVAI IN TAHITI,

FOR THE USE OF THE FIRST MISSIONARIES.

SKETCH OF THE TAHITIAN MISSION.

We had intended in this number to continue the history of the Mission at Tahiti, &c., given in No. VI. of these Sketches, and published so far back as July 1819; but having been favoured by the publishers* of Mr. Ellis's new work, now in the Press, entitled, "Polynesian Researches, *during a Residence of nearly six years in the South Sea Islands, &c.*" with the following account of that Missionary's arrival at the Island of Tahiti, in February 1817, down to which period the history contained in the former Sketch was continued, we avail ourselves of the early opportunity afforded us of laying these interesting details before our readers, leaving to a future Sketch the farther continuation of the history of the Mission. It may be remarked that Mr. Ellis's account of the Tahitian Mission is partly retrospective, but as it comes before us with a peculiar freshness from his personal concern in some of the scenes he pourtrays, it cannot fail to please and interest the friends of the Missionary cause.

Arrival at Tahiti.

"In the afternoon of the 4th of February [1817] we sailed from Tubuai; but, in consequence of unfavourable winds, did not reach Tahiti till the 10th. As we approached its southern shore, a canoe came off with some natives, who brought a pig and vegetables for sale; but the wind blowing fresh, we soon passed by, and had little more than a glance at the people. About sunset we found ourselves at a short distance to the northward of Point Venus, having sailed along the east and northern shores of Tahiti, charmed with the rich and varied scenery of the island, justly denominated the queen of the Pacific, whose landscapes, though circumscribed in extent, are

> "So lovely, so adorned
> With hill, and dale, and lawn, and winding vale,
> Woodland, and stream, and lake, and rolling seas,"

that they are seldom surpassed, even in the fairest portions of the world.

"On the morning of the 16th of February, 1817, as the light of the day broke upon us, we discovered that during the preceding night we had drifted to a considerable distance from the island; the canoes of the natives, however, soon surrounded our vessel; numbers of the people were admitted on board, and we had the long desired satisfaction of intercourse with them, through the medium of an interpreter. They were not altogether so prepossessing in person as, from the different accounts I had read, I had been led to anticipate.

Piety of a Native.

"The impression produced by our first interview was, notwithstanding, far from being unfavourable; we were at once gratified with their vivacity, and soon after with the simple indications of the piety which several exhibited. A good-looking native, about forty years of age, who said his name was Maine, and who came on board as a pilot, was invited to partake of our breakfast. We had nearly finished when he took his seat at the table; yet, before tasting the food, he modestly bent his head, and, shading his brow with his hand, implored the Divine blessing on it. Several of the officers were much affected at his seriousness; and though one of them attempted to raise a smile at his expense, it only elicited from him an expression of compassion. To me it was the most pleasing sight I had yet beheld, and imparted a higher zest to the enjoyment I experienced in gazing on the island, as we sailed along its shores.

Natural Origin of the Island.

"There is no reason to suppose that Tahiti, or any other island of the group, is altogether volcanic in its origin, as Hawaii and the whole of the Sandwich Islands decidedly are. The entire mass of matter composing the latter, has evidently been in a state of fusion, and in that state has been ejected from the focus of an immense volcano, or volcanoes, originating, probably, at the bottom of the sea, and forming, by their action through successive ages, the whole group of islands; in which, nothing like primitive or secondary rock has yet been found. In Tahiti, and other islands of the southern cluster, there are basalts, whinstone dykes, and homogeneous earthy lava, retaining all the convolutions which cooling lava is known to assume: there are also kinds of hornstone, limestone, silex, breccia, and other substances, which have never, under the action of fire, altered their original form. Some are found in detached fragments, others in large masses. The wild and broken appearance, however, which the rocks now present, warrants the inference, that since their formation, which was probably of equal antiquity with the bed of the ocean, they have been thrown up either by some volcanic explosion, by the disruptions of an earthquake, or by some other violent convulsions of the globe; and that they have thus assumed their bold, irregular, and romantic forms.

Description of Matavai Bay.

"Mid-day was past before we entered Matavai Bay. As we sailed into the harbour, we passed near the coral reef, on which Captain Wallis's ship struck on the 19th of June, 1767, when he first entered the bay. Here it remained stationary nearly an hour; and in consequence of this circumstance, the reef has received the name of the "Dolphin" rock. As we passed by it, we felt grateful that the winds were fair and the weather calm, and that we had reached our anchorage in safety. Ma-ta-vai, or Port Royal, as it was called by Captain Wallis, is situated in latitude 17° 36′ S. and longitude 149° 35′ W. It is rather an open bay, and although screened from the prevailing trade winds, is exposed to the southern and westerly gales, and also to a considerable swell from the sea. The long

* Messrs. Fisher, Son, and Co., 38, Newgate Street.

flat neck of land which forms its northern boundary, was the place where Captain Cook erected his tents, and fixed his instruments for observing the transit of Venus; on which account, it has ever since been called Point Venus. Excepting those parts enclosed as gardens, or plantations, the land near the shore is covered with long grass, or a species of convolvulus, called by the natives *pohue;* numerous clumps of trees, and waving cocoanuts, add much to the beauty of its appearance. A fine stream, rising among the mountains in the interior, winds through the sinuosities of the head of the valley, and, fertilizing the district of Matavai, flows through the centre of this long neck of land, into the sea.

"Such, in all probability, was the appearance of this beautiful bay, when originally discovered by Captain Wallis, in 1767; and two years after, when first visited by Captain Cook; or when Captain Bligh, in the Bounty, spent six months at anchor here in 1788 and 1789; when Captain Vancouver arrived in 1792; Captain New, of the Dædalus, in 1793; and Captain Wilson in the Duff, who anchored in the same bay on the 6th of March, 1797.

Effects of the Mission.

"It was on the northern shores of this bay, that eighteen of the Missionaries, who left England in the Duff, first landed, upwards of thirty years ago. They were

> "———————— the messengers
> Of peace, and light and life, whose eye unsealed
> Saw up the path of immortality,
> Far into bliss. Saw men, immortal men,
> Wide wandering from the way, eclipsed in night,
> Dark, moonless, moral night, living like beasts,
> Like beasts descending to the grave, untaught
> Of life to come, unsanctified, unsaved."

To reclaim the inhabitants from error and superstition, to impart to them the truths of revelation, to improve their present condition, and direct them to future blessedness, were the ends at which they aimed; and here they commenced those labours which some of them have continued until the present time; and which, under the blessing of God, have been productive of the moral change that has since taken place among the inhabitants of this and the adjacent islands. Decisive and extensive as that change has since become, it was long before any salutary effects appeared as the result of their endeavours. And, although the scene before me was now one of loveliness and quietude,—cheerful, yet placid as the smooth waters of the bay, that scarcely rippled by the vessel's side, it has often worn a very different aspect. Here the first Missionaries frequently heard the song accompanying the licentious areois dance, the deafening noise of idol worship, and saw the human victim carried by for sacrifice: here, too, they often heard the startling cry of war, and saw their frightened neighbours fly before the murderous spear and plundering hand of lawless power. The invaders' torch reduced the native hut to ashes, while the lurid flame seared the green foliage of the trees, and clouds of smoke, rising up among their groves, enveloped surrounding objects in gloom. On such occasions, and they were not unfrequent, the contrast between the country, and the inhabitants, must have been most affecting, appearing as if the demons of darkness had lighted up infernal fires, even in the bowers of paradise.

"Within sight of the spot where our vessel lay, four of those Missionaries had been stripped and maltreated by the natives, two of them nearly deprived of life from the anger of the king, and one of them murdered. Here the first Missionary dwelling was erected, the first temple for the worship of Jehovah reared, and the first Missionary grave opened; and here, after having been obliged to convert their house into a garrison, and watch night and day in constant expectation of attack, the Missionaries were obliged, almost in hopeless despair, to abandon a field, on which they had bestowed the toil and culture of twelve anxious and eventful years.

Arrival of the First Missionaries.

"On the 7th of March, 1797, the first Missionaries went on shore, and were met on the beach by the late Pomare and his queen, then called Otoo and Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district. They were conducted to a large, oval-shaped native house, which had been but recently finished for Captain Bligh, whom they expected to return. Their dwelling was pleasantly situated on the western side of the river, near the extremity of Point Venus. The natives were delighted to behold foreigners coming to take up their permanent residence among them; as those they had heretofore seen, with the exception of a Spaniard, had been transient visitors. The benefit the natives had derived from this individual, and the mutineers of the Bounty, prior to their apprehension by the people of the Pandora, and the residence of several of the crew of the Matilda, which had been wrecked on a reef not far distant, led them to desire the residence of foreigners. The inhabitants of Tahiti had never seen any European females or children, and they were filled with amazement and delight, when they saw the wives and children of the Missionaries landing. Several times during the first days of the residence of the latter on shore, large parties of the natives arrived and stood in front of the house, requesting that the white women and children, would come to the door and shew themselves. The chiefs and the people were not satisfied with giving them the large and commodious Fare Beritani (British House,) as they called the one they had built for Capt. Bligh, but readily and cheerfully ceded to Captain Wilson and the Missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with Otoo his father, and Idia his mother, and the most influential persons in the nation, were present, and Haamanemane, an aged chief of Raiatea, and chief priest of Tahiti, was the principal agent for the natives on the occasion.

Description of the Engraving.

"The accompanying plate, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late Captain Wilson. It exhibits, not only the rich luxuriance of the scenery, but the complexion, expression, dress, and tatauing of the natives, with remarkable fidelity and spirit.* The two figures on men's shoulders are the late king and queen. Near the queen on the right stands Peter the Swede, their interpreter, and behind him stands Idia, the mother of the king. The person seated on the right hand is Paitia, the chief of the district; behind him stand, Mr. and Mrs. Henry, Mr. Jefferson, and others. The principal person on this side, is Captain Wilson; between him and his nephew, Captain W. Wilson, stands a child of Mr. Hassel; Mrs. Hassel with an infant is before them. On the left, next to the king, stands his father Pomare, the upper part of his body uncovered in homage to his son, and behind him is Hapai, the king's grandfather. Haamanemane, the high-priest, appears in a crouching position, addressing Captain Wilson, and surrendering the district.† —Haamanemane was also the *taio*, or friend, of Captain Wilson; and rendered him considerable service, in procuring supplies, facilitating the settlement of the Mission, and accomplishing other objects of his visit.

"Presentations of this kind were not uncommon among the islanders, as a compliment, or matter of courtesy, to a visitor; and were regulated by the rank and means of the donors, or the dignity of the guests. Houses, plantations, districts, and even whole islands, were sometimes presented; still, those who thus received them, never thought of appropriating them to their own use, and excluding their original proprietors, any more than a visitor in England, who should be told by his host to make himself perfectly at home, and to do as he would if he were in his own house, would, from this declaration, think of altering the apartments of the house, or removing from it any part of the furniture. It is, however, probable, that from their estimate of the advantages which would result from the residence of the Mission families among them, and from their wish to afford every facility for the accomplishment of an object so desirable, and to hold out to the Missionaries every inducement to confidence, as to their future support, they were sincere in thus ceding the district. They might wish them to reside in it, to exercise the office of chiefs over the whole, to cultivate as much of it as they desired, and to receive tribute from those who might occupy the remaining parts; but by no means, perpetually to alienate it from the king, or chief, to whom it originally belonged. This they knew could not be done without their permission, and that permission they could at any time withhold. In 1801, when the Royal Admiral arrived, Pomare was asked, when the Missionaries were introduced to him, if they were still to consider the district as theirs; he replied in the affirmative, and even asked them if they wished the inhabitants to remove; yet it afterwards appeared that the natives considered them only as tenants at will. All that the former desired was, the permanent occupation of the ground on which their dwellings and gardens were situated; yet, in writing to the Society, in 1804, they remark, in reference to the district,—the inhabitants do not consider the district, or any part of it, as belonging to us, except the small sandy spot occupied by our dwellings and gardens; and even as to this, there are persons who claim the ground as theirs."

Remarks.

Such is the account of the important transaction represented in the Engraving, and such are the results of the first Christian Mission to the Islands of the South Seas. It is interesting to look back on such a period, and to compare the then state of things in those Islands, with what we know has since taken place. Little did the first Missionaries think that the wild natives of the Georgian and Society Isles would so soon be brought to the universal and total abandonment of idolatry, and the general reception of Christianity; or that they would so soon be taught to forsake their savage mode of life, and to adopt the manners and customs, the laws and the arts of civilized nations. Yet so it has happened; so it hath pleased God to bless those endeavours at last, which were continued for so long a period without any apparent success.

There is one thing which we cannot but remark, in conclusion, and that is the self-denial of the Missionaries, from the very commencement of the Mission. Here we see a large tract of land ceded to them by the natives, for the purposes above mentioned; yet they have never considered this land their own, or arrogated to themselves the sole right and possession of it. In this they have acted a different part from that of the Missionaries of a corrupt faith, who first seized on the fairest portions of the New World; they have indeed shewn themselves to be the followers of Him who said, "My kingdom is not of this world;" and though they consider themselves as pilgrims and strangers on earth, we trust that they shall all be of the number of those who through faith and patience are now inheriting the promises.

* This part of the description does not apply to the Wood Engraving, but to the Print from which it was taken. Of this Print, (size, two and a half by two feet) painted by Smirke and engraved by Bartolozzi; which was printed for the benefit of the Society, a few copies are still on hand, and may be had of its publishers.

† A rope was drawn round the place of audience to keep off all the people, except the principal personages; without the rope is a Sister of Pomare, with Mawrea and other chiefs. The end of the Missionary House is seen on the right, and on the left the distant mountains; also the river which runs into the sea at Point Venus; the Bread Fruit Plant and Cocoa Nut Trees are marked as the most useful productions of the island.

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill,
Price 1d. each, or 5s. per 100.

Dennett, Leather Lane, Holborn.

No. XLVII. OCTOBER, 1829.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

UTUMAORO, MISSION-STATION, IN RAIATEA, ONE OF THE SOCIETY ISLANDS.

SKETCH OF THE LABOURS OF THE DEPUTATION.

* * * * * Unmoved with fear,
Health, comfort, safety, life, they count not dear,
May they but hope a Saviour's love to shew,
And warn one spirit from eternal woe;
Nor will they faint; nor can they strive in vain,
Since thus—to live is Christ, to die is gain.

MONTGOMERY.

OUR readers are no doubt generally acquainted with the circumstance, that a Deputation was sent out by the Society in 1821, to visit its Mission stations in the South Sea Islands and other parts of the world; and that the following gentlemen constituted the members of that Deputation: viz.—The late Rev. Daniel Tyerman, formerly of Newport in the Isle of Wight, and George Bennet, Esq., formerly of Sheffield. The following brief account of their voyages and travels, drawn up by Mr. Bennet, the surviving member of the Deputation, and addressed, in a letter, to the Rev. Richard Miles, superintendent of the Society's Missions in South Africa during the absence of the Rev. Dr. Philip, will convey a more exact and succinct account of their labours, than any other abstract we could present to our readers.*

TO THE REV. RICHARD MILES.

Cape Town, March 24, 1829.

MY DEAR SIR,—In compliance with your request, I have the pleasure to send you a very brief mention of the principal places visited by by my late friend and companion and myself, in the discharge of the interesting commission which we had the honor to accept from the London Missionary Society.

Permit me to preface this rapid sketch with stating unequivocally, that in the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the people and rulers of the several countries where they are stationed, and to society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

In May, 1821, we sailed from London in the Tuscan, South Sea Whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the southern winter, (July), proceeding to 60 degrees of south latitude, and sailing westward to 80 degrees of longitude, we then made our northing; and when we had got well within the trades, we sailed directly west, through what Capt. Cook justly called "The dangerous Archipelago," and reached Tahiti, in 150 degrees west longitude, and 18 degrees south latitude, in September, 1821.

Amongst the two groups of islands, of which Tahiti is the largest and chief, and which are named "The Georgian and Society Islands," we remained nearly three years, visiting almost every part of each island. Of course we visited every station where a Missionary was placed; and, in fact, more than once. During this period, we made a voyage to the Sandwich Islands, which lie in about the same longitude as Tahiti, and 20 degrees to the north of the line, being 3,500 miles distant from Tahiti. Amongst the Sandwich Islands (Owyhee, Oahu, &c.) we were detained four months through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

In May, 1824, we took our final departure from those most beautiful and interesting regions, and proceeded in a small brig (sixty-three tons) for New Zealand and New South Wales. In our route for New Zealand, we touched at many islands, for the purpose of leaving native Missionaries from Tahiti at some, and of inquiring into the state of others.

From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney, which we reached with much difficulty, after having been three months at sea, in place of five or six weeks. In New South Wales we remained nine months; during which time, we visited various parts of the interior, and some parts of the coast of this vast region, and most thriving colony.

From Port Jackson, in June, 1825, we voyaged in the Hugh Crawford, through Torres' Straits, than which, we suppose, there is not a more dangerous place for navigation in the world: the ship that left Sydney Harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the passage from twelve to eighteen months after our happy passage, were also wrecked.

Through the Straits of Torres and Lombok, our commission led us to Batavia in Java. In this most beautiful and fertile country we travelled about 800 miles, through Buitenzorg, Cheribon, Samarang, Salitega, to the Imperial city of Solo, &c. From Batavia we then passed to Singapore, a place which British talent and enterprise are making (or rather have made) a thriving and valuable settlement, and which by the Dutch in Java is regarded with great commercial jealousy.

From Singapore, we proceeded in the H. C. S. Windsor, to Macao and Canton, the

* The Journal of the Deputation, which is about to be published under the superintendence of Mr. Bennet's intimate friend and eminent townsman, James Montgomery, Esq., will no doubt contain much valuable and interesting information, respecting not only the progress and present state of Missions abroad, but also the civil and political state of the countries they visited, as well as the natural and moral history of many interesting and hitherto partially known regions of the globe.

only two places in China accessible to Europeans. We returned to Singapore in December, 1825, and afterwards visited, for about a month each, Malacca and Pulo Penang (or Prince of Wales's Island). From Penang we sailed in a small Danish brig, between the Andaman Islands, for Calcutta, which princely city we reached about April 16, 1826. In Bengal we remained nine months, visiting the various Missionary stations, proceeding up the Hoogly and Ganges, to Serampore, Chinsurah, Berhampore, Monghyr, Patnah, Digah, the Holy City of Benares, Chunar, Allahabad, &c., in all about 800 miles of river distance.

We left Calcutta, in the Aurora, in December, 1826, and after spending a few days with much satisfaction at Vizagapatam, we reached Madras in January, 1827. In this very interesting Presidency, where the beneficial influence of Britons—both ministers of religion and the members of the government, civil and military—is unquestionably evident, we remained about nine months; and, the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins—through Arcot, Chittoor, Bangalore, Cuddapah, Bellary, Belgaum, Goa, Cannanore, Mysore, Seringapatam, Salim, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcottah, Madura, Tanjore, Trichinopoly, Pondicherry, &c.

From Madras, we voyaged, by Ceylon, to the Isle of France. Here we were condemned to remain seven months before we could fulfil the last object of our commission, which was, to pay a visit to Radama, the king of Madagascar, and to the Missionaries in his capital. Madagascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here, also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from imminent danger in this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town (Cape Town) and interesting colony, November 22, 1828.

In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realised, and we were so happy as to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and, in some considerable degree, arising from that detention, that great and most happy moral change from heathenism to Christianity took place, which is now being published throughout the Christian world.

In the Islands around Tahiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and, in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

In New South Wales, during our nine months' sojourn, we were laid under the strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel Marsden, and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines, who are certainly the most pitably abject of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

In Java, we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here was offered to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state, that similar obligations were laid upon us in an eminent degree, by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughoutt Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing Presidency.

In the Mauritius, during our compulsory stay, we received obliging civilities, and very kind attentions, from some private individuals of our own countrymen, and also from some of the French families in different parts of this physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

Radama, and the late Government of Madagascar, honoured us with singular and substantial marks of respect and attention. The Government, also, which was formed after the death of Radama, showed us much more of attention and kindness than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circumstances; and their prospects were very bright, until the sickness and death of the king took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar the most melancholy ideas.

At the Cape of Good Hope I have lived a pleasing sort of hermit-life for several months,

during which period I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent Chief Justice, whose character and talents I am glad to see so highly and so justly appreciated in this colony.

During my stay at the Cape, I have witnessed, with admiration and pleasure, the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the Home Government, the independence of the Supreme Court, and the prudent management of an enlightened press, years like those, of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

With thankfulness to the Divine Providence for all the past expressions of his goodness, and with exulting hope that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear Sir, your truly faithful and obliged servant,

(Signed) GEORGE BENNET.

The death of the Rev. D. Tyerman, the other member of the Deputation, took place at Madagascar, on the 30th of July, 1828, just three days after that of Radama, the king of that island. The following resolution was adopted by the Board of Directors on the occasion:

"The Directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of his prerogative in determining all the circumstances of the life and death of his servants, and of his kind preservation of the deceased till so near the close of his important mission, now record on their Minutes the deep sense which they entertain of the valuable services rendered by the late Rev. DANIEL TYERMAN, in connexion with his highly-esteemed colleague GEORGE BENNET, Esq. (whose arrival in this country may be shortly expected), to the London Missionary Society, and to the cause of Christ in general, during the period of more than seven years; during which they visited the Missionary Stations of the Society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and also Madagascar, where the remains of our departed friend now repose till the resurrection of the just.

"From affection to the objects of this Society Mr. Tyerman voluntarily relinquished the engagements of the ministry at home, the endearments of a beloved family, and the enjoyments of his native land; regardless of personal labour; or of danger—whether that arose from climate, from barbarous society, or from long and fatiguing journies,—intently desirous of promoting the usefulness and comfort of the Missionaries and the prosperity of the Society,—he prosecuted his arduous undertaking, to the end of his career, with unabated energy and zeal. By the Missionaries abroad, and the Directors at home, his memory will continue to be loved, revered, and honoured. The Directors are persuaded, that in these views and feelings all the members of the Society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss."

Mr. Bennet, the survivor, arrived in this country, in good health and safety, on June 4, 1829, after an absence of eight years. The services which he and his late fellow-labourer have rendered to the cause of Missions have been most important and valuable, and will no doubt meet their reward, both in time and eternity.

DESCRIPTION OF THE ENGRAVING.

This engraving exhibits a representation of the Mission Station, *Utumaoro*, in the Island of Raiatea, founded and at present occupied by the Rev. John Williams, one of the Society's Missionaries. The situation is remarkably picturesque and beautiful. For the following description of the station we are indebted to Mr. Ellis's interesting work, entitled "POLYNESIAN RESEARCHES."*

"After remaining some time at Borabora, we took leave of our friends, and sailed for Huahine. On our way we touched at Raiatea, and were gratified with the prosperous appearance of the station. It was then at Vaoaara, but since that period, Mr. Williams, the only remaining Missionary, has removed to Utumaoro, a fine extensive district near the northern extremity of the island, and adjacent to the opening in the reef called the Avapiti, or double entrance. This station was commenced in 1823; and, in consequence of the extent of land by which it is surrounded, and the proximity of the harbour, has been found much more convenient than that formerly occupied. The improvement has been rapid, and the transformation so astonishing, that in a short period three hundred enclosures for the culture of sugar, coffee, and tobacco, with other kinds of produce, were completed; a substantial place of worship, schools, and a house for the Missionaries, had been finished, and the neat plastered dwellings of the natives extended for two miles along the beach. The scenery of this district of the island is much less picturesque than in many other parts; yet it is impossible to behold the neat and extensive settlement, with its gardens, quays, schools, capacious chapel, and cottages, stretching along the shore, which but a few years before was covered with brushwood and trees, without astonishment and delight. The accompanying plate, from a drawing taken on the spot, although it exhibits the general outline of the station, will convey but a faint representation of the interesting features of the Missionary settlement, or the surrounding country."

* To the publishers, Messrs. Fisher, Son, and Co., 34, Newgate Street, we are indebted for the kind permission to copy the engraving from that work.

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill, Price 1d. each, or 5s. per 100.

No. XLVIII. JANUARY, 1830

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

1 *The Chapel.* 2 *Mahine's House.* 3 *The Schools.* 4 *Mr. Ellis's House.*

SKETCH OF THE MISSION AT FARE HARBOUR, HUAHINE.

The annexed engraving presents to our readers a view of the Eastern part of Fare Harbour in Huahine, and it will be our design, in the present sketch, to afford information as to the condition of the natives when Mr. Ellis visited the island in 1818, in contrast with their present state. In doing this we shall be chiefly indebted to the "Polynesian Researches," from which ample quotations will be made.

Mr. Ellis's first Visit to the Island.

"On the 18th of June, 1818, Mr. Davies, Mr. and Mrs. Williams, Mr. and Mrs. Orsmond, Mrs. Ellis, and myself, accompanied by a number of the principal chiefs, sailed from Eimeo to the Leeward Islands. We arrived at Huahine late in the evening of the following day, and some of our party went on shore, but it was not till the morning of the 20th inst. that we reached the anchorage in Fare Harbour.

"The district of Fare, bordering the harbour of the same name, is about a mile and a half or two miles in length, and reaches from the shore to the centre of the island. It is well watered, and abounds with wood. The hills were clothed with verdure; all was rich and luxuriant in vegetation, but it was the richness and luxuriance of an uncultivated land. Scarcely a trace of human culture could be seen. A few native houses were visible; probably, there were not more than ten or twelve in the district. The inhabitants might be occasionally seen guiding the canoe across the bay, or leisurely walking beneath the grateful shade of the spreading trees. They were the rude tenants of the place, and their appearance and actions were in perfect accordance with the wild scenes by which they were surrounded. The only clothing most of them wore, was a girdle of cloth bound loosely round the waist, and a shade of cocoa-nut leaves over their foreheads. It was impossible to behold either the scenery or the inhabitants without emotion. We were accommodated with a house belonging to Taaraarü, the young chief of the island. Towards noon, our goods were most of them landed, and taken into our new habitation, which was a large oval building, standing within twelve yards of the sea, without partitions, and quite open on the sides, consisting simply of a roof supported by posts. The floor was composed of stones, sand, and clay. Mr. and Mrs. Orsmond occupied one end, and we took up our abode in the other.

Manner of preparing Refreshment.

"Our first effort was to provide some refreshment. The chief had sent us a present of bread, fruit, and flesh. A native youth, fourteen or fifteen years of age, came forward and asked if he should cook some bread-fruit for us. We accepted his offer, and he became a faithful servant, till we removed from the island. He fixed two large stones in the ground for a fire-place, and bringing a bundle of dry sticks from the adjacent bushes, lighted a fire between the stones, upon which he placed the kettle.

Their first Night at Huahine.

"As the sun was partly hid behind the mountains, we began to prepare our sleeping-places. The natives cut four large stakes from the neighbouring trees, these we fixed in the floor, and formed our bed-rooms, by fastening native cloth and sheets from one to the other. We spread our bed on a couple of chests, and made up one for the children on some packages on the floor.

"As it grew dark, we made a lamp by dividing a cocoa-nut in two—we then wound a little cotton wool round the thin stalk of the leaflet of the tree, and fixed it erect in the kernel of one half of the nut. This we filled with cocoa-nut oil, which we had previously procured. Thus our lamp and oil were the production of the cocoa-nut tree. This was the only kind of lamp we had for some years, and though rude in appearance, it gave a good light when kept steady and sheltered from the wind.

"Notwithstanding the novelty of our situation, our exposure to the air from the mountains, the roaring of the heavy surf on the reefs, and the inroad of dogs, pigs, and natives, we passed a comfortable night, and rose in the morning refreshed—thankful for the kind protection we had received, and gratified by finding that no article of our property had been stolen, though all was unavoidably exposed.

"The island of Huahine had been previously visited by Mr. Nott, who had travelled round it, preaching to the inhabitants of the principal villages. The missionaries also, who had been expelled from Tahiti, had remained here some months, prior to their final departure for Port Jackson. The impression made on the minds of the people at these periods, was only slight, and it had now, in a great degree, if not altogether, worn away. After the abolition of idolatry in Tahiti and Eimeo, and the adoption of Christianity by the inhabitants; Mahine, the king of Huahine, had sent Vahaivi, one of his principal men, with directions to the chiefs, to burn the idols, demolish the temples, and discontinue the ceremonies and worship connected therewith.

The Idols destroyed.

"This commission was executed, and not only were their objects of worship destroyed, and idol worship, no longer practised; but the rude stills employed to prepare ardent spirits from the sugar-cane and other indigenous productions, were either broken or hid under ground. Infant murder, intoxication, and some of the more degrading vices, which had formerly been sanctioned by their superstition, were no longer indulged.

"Although this change had been approved by the principal chiefs on the islands, and effected by them in conjunction with the messenger of the king, it was opposed by several chiefs, of inferior influence, who collected their dependants, and threatened to avenge the insults offered to their gods. Both parties, after assuming a hostile attitude for some time, adjusted their differences, and returned in peace to their respective districts, mutually agreeing to embrace Christianity, and wait the arrival of the missionaries, whose residence among them they had been led to expect.

"With the exception of one or two individuals, they had forsaken idolatry, and become

Christians in profession, without understanding the nature of Christianity, or feeling in any degree its moral restraints or its holy influence.

"A few individuals had acquired the elements of reading, and had learned to repeat the lessons in the spelling-book; the rest were in nearly the same state as when visited in 1808 and 1809—with this exception, their idolatrous ceremonies were discontinued, and they had a building for the worship of the true God. In this state we found them when we landed.

State of their Habitations.

"When we landed at Huahine, I do not think there were more than ten or twelve houses in the whole district. Four, besides those we occupied, were of considerable size, these belonged to the chief; the others were mere huts. In these cabins, parents, children, dogs, and frequently pigs and fowls, passed the night, and the greater part of the day.

"The houses of the chiefs were better built and more capacious, but their interior was little adapted to promote domestic comfort.

"In these houses, the people took their meals, sitting in circles on the grass-spread floor. The fresh water used in washing their hands, the cocoa-nut water, which was their beverage, and the sea water, in which they dipped their food, was so often spilt, that in many places the native houses resembled a stable-yard rather than any thing else.

"In the drier parts of the house, along each side, the inmates slept at night, on mats manufactured of palm-leaves. The largest buildings had no partitions or skreens—in some of these hundreds had, at times, laid down promiscuously to sleep. These mats were usually rolled up in the morning, like a sailor's hammock, and spread out at night. The chief and his wife slept at one end, and there was no partition between them and the other inmates of the dwelling. What the state of morals must here have been in such a community it is unnecessary to show; yet such were their modes of life, after they had renounced idolatry. Such we found society in Huahine. One reason they gave why so many slept in a house was, their constant apprehensions of evil spirits, which were supposed to wander about at night, and grasp or strangle the objects of their displeasure whom they might find alone.

Improvement in their Buildings.

"We recommended each family to build a distinct and comfortable cottage for themselves. The chiefs we recommended to partition off bed-rooms in their present dwellings, as they must reside in them while others were building.

"We were happy to perceive, on the part of the people, a willingness to follow our advice. The first native improvement was made by Mai, the chief of Borabora, residing at that time at Fare. He directed his servants to clear out all the grass from the floor; they then levelled it, and plastered it over nearly an inch thick, with mortar; this hardened, and formed a solid, durable, and clean floor. With this material we had made the floors of our temporary dwellings; in which we had also erected slight partitions of poles, covered with thick native cloth, to separate the different apartments from each other. In this, too, we found the chiefs promptly followed our example.

First native-built House.

"On our return from a visit to Raiatea, in January, 1819, we were delighted to see a house actually finished, in the district of Fare. It belonged to an ingenious and industrious yonng man, who had accompanied Mahine to Eimeo, and had been there taught in some degree, by Mr. George Bicknell, the use of tools, and the art of burning lime.

"A new order of architecture was thus introduced to the natives, and which has since extensively prevailed, greatly augmenting the social and domestic comforts of the people, and changing the appearance of their villages and improving the beautiful scenery of their island. Others were encouraged by this success, although we found great difficulty in persuading them to persevere in the heavy labour this improvement required."

Having stated, as briefly as possible, the state of Huahine, when Mr. Ellis first visited that island, in 1818, it will be our pleasing task to show what a lovely change was produced, by the blessing of God, on the labours of his faithful missionary servants, in the course of a few years.

Happy change produced.

Mr. Ellis informs us, "The visible change which resulted from the establishment of missions in Huahine, was striking, and did not fail to attract the notice, and command the approbation of the most superficial observer. In our walk through the native settlement we were often amused at the state in which we found the houses occupied by their proprietors. Some appeared with the walls plastered on the outside only, others with both sides plastered; some having their doors and window-shutters fixed, others with a low fence only, across the door-way; some with grass spread over the whole floor, while others had a portion boarded sufficiently large to contain their sleeping mats at night. A few, whose dwellings were completely finished, inhabited them with all the conscious satisfaction attending the enjoyment of what had cost them long continued and persevering labour."

Visit of Captain Gambier, &c.

This was the state of the settlement when visited by Captain Gambier, of H. M. Ship Dauntless, Captain Elliott, and other naval officers, in 1822. The account given of this settlement by Captain Gambier, and the emotion excited in his own mind by this visit, will illustrate the change to which we have adverted. He observes, "At about ten o'clock on the morning of the 20th Jan. 1822, the ship being hove-to outside the reef, a party of us proceeded towards the village of Fare. After passing the reef of coral which forms the harbour, astonishment and delight kept us silent for some moments, and were succeeded by a burst of unqualified approbation at the scene before us. We were in an excellent harbour, upon whose shores industry and comfort were plainly perceptible.

In every direction, white cottages, precisely English, were seen peeping from amongst the rich foliage, which every where clothes the low land in these islands. Upon various little elevations, beyond these, were others, which gave extent and animation to the whole. The point on the left on going in is covered with wood, with several cottages along the shore. On the right, the high land of the interior slopes down, with gradual descent, and terminates in an elevated point, which juts out into the harbour, forming two little bays. The principal and largest is to the left, viewing them from seaward; in this, and extending up the valley, the village is situated. The other, which is small, has only a few houses, but so quiet, so retired, that it seems the abode of perfect content. Industry flourishes here. The chiefs take a pride in building their own houses, which are now all after the European manner; and they think meanly of themselves, if they do not excel the lower classes in the arts necessary for their construction. Their wives, also, surpass their inferiors in making cloth. The queen, and her daughter-in-law, dressed in the English fashion, received us in their neat little cottage. All the furniture of her house was made on the island, and by the natives; a little instruction having been given by the missionaries. It consisted of sofas, with backs and arms, with cinet bottoms, very well constructed, tables and bedsteads. There were curtains to the windows, made of their white cloth, having dark leaves stained on it, for a border, which gave a cheerful and comfortable air to the rooms. The bed-rooms were up stairs, and were perfectly clean and neat.

"The sound of industry was music to my ears. Hammers, saws, and adzes, were heard in every direction. Houses in frame met the eye on every side, in different stages of forwardness. Many boats were building, after our manner; and lime, for cement and white-washing, was burning. On walking through the village, we were very much pleased to see that an elevated foot-path, or cause-way, ran through it, which must add to their comfort in wet weather, when going to the place of worship, in their European dresses. I had frequent opportunities of observing the value the natives set on our English style of cottage, and other things introduced among them.

"Afterwards I walked out to the point forming the division between the two bays. I there sat down to enjoy the sensations created by the lovely prospect before me. I cannot describe it;—it possessed charms independent of its beautiful scenery and rich vegetation. The blessings of Christianity were diffused amongst the people who inhabited it; a taste for industrious employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort impelled them, and consequently civilization advanced with wonderfully rapid strides."

DESCRIPTION OF THE ENGRAVING.

The point referred to by Captain Gambier, is situated at a short distance to the right of the view of Fare, which is given in the annexed plate, engraved from a sketch taken on the spot, by Captain Elliot. It affords an extensive view of the unruffled waters of the bay, and the infant settlement on its shores. The figures along the bottom refer to the following buildings:

No. 1. The Chapel.

No. 2. The residence of Mahine, the chief of the island; this was the first house with an upper room, which the natives erected.

No. 3. The Schools.

No. 4. Marks the scite of Mr. Ellis's dwelling and that of his coadjutor; both erected at some distance from the shore.

REMARKS.

Surely our readers, and especially our young friends, while perusing the preceding brief sketch of Huahine, must have been impressed with two things:

First, The deplorably destitute and awfully degraded and guilty condition of its inhabitants, before the missionaries went among them, "preaching the Gospel of the grace of God." How ignorant and cruel, how comfortless and sensual! What slaves to idolatrous abominations! "led captive by Satan at his will, serving divers lusts," and a prey to imaginary fears.

Second. What a lovely influence the gospel exerts over the passions of the human heart, the principles of the mind, the present enjoyments and future prospects of man. Who can contemplate the clean and comfortable cottage, the decent attire, the industrious habits, the school-room, and the house of prayer in the land of savages, without adoring gratitude to Him who is "the author," the sovereign dispense "of every good and perfect gift!"

And may not the Directors of the Missionary Society, from these delightful facts, draw an argument for the continued and increased liberality of all who see and admire these "works of the Lord?"

God is pleased to employ human instrumentality, and we are warranted to trace a gracious connexion between the cheerful dedication of British pence, British shillings, and British pounds, and the burning of idols and their temples, the extirpation of infanticide and crime, and the delightful contrast;—the savage sitting at the feet of Jesus, "clothed, and in his right mind," and every one under his vine and his fig-tree, none daring to make him afraid."

Who, with a *British* heart, does not triumph in such conquests for his country? Who, with a *Christian* heart, does not exult in such victories of the cross? What *British Christian*, while surveying such effects of the grace of God, does not feel his soul on fire, his grateful emotions roused, his best charities called forth into most vigorous exercise; and every impulse of piety, thankfulness, and love, constraining him to say—

> With my substance, I will honour
> My Redeemer and my Lord;
> Were ten thousand worlds my manor
> All were nothing to his word:
> While the heralds of salvation
> His abounding grace proclaim;
> Let his friends, of every nation,
> Gladly join to spread his fame.

J. Dennett, Printer, Leather Lane.

No. XLIX. APRIL, 1830.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

THE CHAPEL AND SCHOOL-ROOM AT AGATESURAM.

BRIEF SKETCH

OF

MISSIONARY LABOURS AT AGATESURAM.

In our Sketch for April, 1828, (No. XLI.) we gave a brief account of the commencement and progress of the Society's Mission in South Travancore. In the present Number we present to our Readers some interesting particulars relating to one of the numerous out-stations of that Mission, viz. Agatesuram.

Agatesuram is situated in the *Eastern Division* of the Mission, of which Nagercoil is the head station, and from thence the Gospel has been published in all the neighbouring villages.

In this part of South Travancore, Mr. Ringletaube,* and after him Messrs. Mead, Knill, and Mault, have successfully laboured. On the suggestion of the Deputation (Messrs. Tyerman and Bennet) who visited the East Indies, in 1826-7, and with the concurrence of the missionaries, a head station was fixed upon for the *Western Division* of the Mission, viz. Neyoor, near the town of Travancore, distant about eleven miles from Nagercoil, where Mr. Mead, now labours. Mr. Mead, since his removal to Neyoor, has for a time laboured conjointly with Mr. Miller and Mr. Addis, the former of whom has been obliged to return to the Neilgherries for the recovery of health, and the latter is at present assisting Mr. Mault at Nagercoil.

In reference to Agatesuram, the subject of the present Sketch, Mr. Knill, prior to its being formed into a separate out-station, thus wrote.

Agatesuram is at present "a branch of the Tamaracoolum congregation. It is beautiful for situation, and may vie with any place in this kingdom for the rich produce of its fields and gardens. The population is immense. I visited this place often, and was generally much gratified. About one hundred Christians reside here, and I hesitate not to say, that if the place were well cultivated, it would prove a prolific source of much good."

* Mr. Ringletaube resided at Mayilaudy, about four miles from Nagercoil.

From the following letter of Mr. Mault, it will be seen that the anticipations of Mr. Knill have been realized.

Nagercoil, 10th June, 1829.

"Rev. and Dear Sir,

"The annexed is a representation of the chapel at Agatesuram, which may perhaps serve for one of your Quarterly Sketches. The following brief account of it may prove not uninteresting.

"Agatesuram is situated twelve miles East of Nagercoil, and two miles West of Cape Comorin, in the midst of an extensive forest of Palmyra, and cocoa-nut trees.

"In the year 1818, a few families in this village, renounced the service of the Evil Spirit, which is the principal object of worship among the lower castes in this part of India, and made an open profession of Christianity.

"While they enjoyed tranquillity and the smiles of the world, their numbers continued to increase. This state of things was of short continuance, as by the instigation of the chief man in the village a persecution commenced. The sad consequence was, many relapsed into idolatry. At this time, such enmity was manifested to the Gospel, that the shed, in which the Christians used to meet for worship, was burnt down, and the very name of Christians became a reproach in the place.

"Under these circumstances, scarcely any vestige remained of the form of religion, except the school, in which Christian instruction was communicated, until the beginning of the year 1823.

At that time, *J. Clarke* was appointed to this place, as a Scripture Reader. He was a person of great energy and activity. A revival of the good work commenced soon afterwards, and a considerable congregation was raised. The school-room, in which the congregation had been accustomed to meet for public worship, was found too small to accommodate the numbers who assembled, therefore a neat chapel was erected, principally at the expense of the people.

"At this period, the word was not published without effect. One person, named Nellataniby, was truly awakened, and led to flee for refuge to the hope set before him in the Gospel. As this man has taken an active part in the endeavours to extend the religion of Christ, a short account of him may not be unseasonably introduced here.

"Having experienced the Gospel to be the power of God unto salvation, he was

anxious to bring others to a participation of the same inestimable blessings.

"He commenced his labours of love, by telling his neighbours all he knew of Christ. He then visited the villages in the vicinity, for the same kind purpose, and his labours were not in vain.

"The two converts from Mohammedanism, of whom mention was made in a former letter, heard first from him, that he who died on Calvary, is the Saviour of the world. By his instrumentality, the Gospel was introduced into the village of Sandady-pathoon, where there is now a flourishing cause.

"Nellataniby's sister and her husband, who belong to the congregation at Colvilly, two humble and consistent disciples of Christ, were brought under the means of grace by his influence. Another sister also, a widow, to whom he is very kind, he had the pleasure of seeing baptized last month. He has been instrumental in bringing many other persons besides these, to attend on the ordinances of religion.

"But, to return to Agatesuram. The outward condition of the congregation, continued for a season o be prosperous. Many, from time to time, were added to the number of professed followers of the Redeemer.

"In the midst of these pleasing prospects, an event occurred which deeply affected the congregation. The Reader was removed by a sudden death. He was attacked by a violent spasmodic cholera, which in a few hours snapped the springs of life, and he was numbered with the dead. He had previously been greatly afflicted, both in his person and in his family. His afflictions were, I trust, sanctified to him. From conversation I had with him, I found he was deeply affected with the evil of sin, and the gracious and wonderful interposition of the Son of God, for the redemption of man. *Philip Doddridge* was elected to fill his place. His talents, zeal, and piety, recommended him to us, as being suitable, and I am happy to say his subsequent conduct, has proved that we were not mistaken in our choice.

"Not only has the congregation at Agatesuram flourished under his care, but five small congregations have branched forth from it, in the neighbourhood.

"In 1827 the increase of hearers was so great, that the chapel was found insufficient to accommodate those who regularly attended; it was found necessary to enlarge it, and this was effected principally by the exertions and industry of the congregation.

"This is the building of which the annexed drawing is designed to afford a representation. The chapel will seat about four hundred persons, and is more commodious than any other connected with this mission.

"I have reason to hope, that there are more than twenty in this place, who have experienced a change of heart, and whose conduct is as becometh the Gospel of Christ. Several of these are zealously exerting themselves, to disseminate the knowledge of the Saviour, among their heathen neighbours.

"The Boys' School, connected with this congregation, contains more than forty boys, many of whom have made considerable progress in the knowledge of Christianity. The attention which some of them give to religious instruction, affords pleasing ground of hope, that hereafter they will prove useful members of the church of God.

"The Girls' School, which was established last year, contains sixteen interesting children, whose progress does credit to the diligence of their teacher.

"The British System of Education, as far as practicable, has been introduced into both schools, by my indefatigable colleague, Mr. Addis; and the schoolmasters have entered with considerable spirit into the new plan, which promises very beneficial results.

"Through mercy we are all well, and desire an interest in the prayers of the Directors.

"I am, Rev. and dear Sir,
"Your's in the Gospel,
"C. Mault.

"The building most prominent, is the Chapel, the other is the School-room."

The foregoing letter from our esteemed missionary, affords ground for some remarks. We shall first notice the interesting character which is the prominent object in this communication.

Nellataniby.

The character and conduct of this converted heathen, bear a very strong resemblance to those of the Jews who were first called to hear the voice of the Redeemer, and enabled to embrace him. John bare witness, and pointing to Jesus, said to his disciples, "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew; he first findeth his *own brother* Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. The next day Jesus called Philip. Philip goes in search of

his neighbour Nathanael, and saith unto him "we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph."

It accords too, with the conduct of the man out of whom the Lord Jesus cast the legion. "He went his way and published throughout the whole city how great things Jesus had done for him." It is acting in the spirit of obedience to the Redeemer's command, "Return to thine own house, and shew how great things God hath done for thee."

The same line of conduct will be pursued by those who are favoured with such a saving knowledge of Christ, as brings relief to the conscience, peace to the heart, and a good hope of eternal life through his name.

This is the use which every Christian is bound to make of his knowledge of Christ. The light imparted to him, is not intended to cheer his own path merely, but to be held forth that others may be benefited thereby. The Lord Jesus declares that a candle is not lighted to be put under a bushel, but in a candlestick:—he said to his disciples, "Ye are the light of the world," and he commanded them, "Let your light so shine before men, that your Father which is in heaven may be glorified."

Hence the obligation of all his followers, to tell what they know of Christ, as opportunity offers and holy prudence dictates. "Let him that heareth say come." This duty is not to be neglected through a guilty fear of man, or through a guilty shame of the cross. Hence the warrant for preaching the Gospel, for Sabbath school instruction, for visits to the sick, and for missionary exertions. All must do what they can. All have at home, relations or neighbours to whom they may go and tell "what a dear Saviour they have found." All should do what they can to instruct those who are out of the way, by pointing to Jesus and his atoning blood, and saying "Behold the way to God."

Happy for each individual professing the Christian name, whether he were born in Britain or in Agatesuram, to whom the Lord Jesus shall address the commendation given to Mary, "She hath done what she could."

At the same time, the great success with which this converted heathen was favoured, affords great matter of encouragement. His dearest relatives, his immediate neighbours, his countrymen around, by his instrumentality, were brought to hear the Gospel of salvation, "and many believed and turned to the Lord." "The Gospel came," to him, "not in word only but in power, and in the Holy Ghost, and in much assurance;" and from him "sounded out the word of the Lord" in all the region round. What a delightful evidence is here afforded, that no instrument is weak in the hand of God; "not by might nor by power, but by my Spirit saith the Lord."

Another circumstance in this brief history demands especial notice. When for a season persecution raged, and the chapel was burnt down; the school in which Christian instruction was communicated, remained as the only external vestige of religion.

How remarkably was the finger of God displayed, in keeping alive this smoking flax, until he should rekindle the flame of zeal and piety:—in preserving this feeble stem until he should cause the plant of sacred devotion to bud, to blossom, and to bear much fruit.

Religion now appeared driven to her last fastnesses, and she finds an asylum for a season, in a school-room. Thus, does God, carry his allwise purpose into effect, by instruments the most despised, and the most unlikely, while, "out of the mouths of babes and sucklings he ordaineth strength." Let not Sabbath-school teachers be discouraged. A Sunday-school room has often proved the centre to which a whole village has been attracted, and the little spring from whence the streams of salvation have flowed into a whole neighbourhood:—and indeed how many have in a Sunday school received their first serious impressions; had a holy zeal enkindled in their bosoms; been called to the exercise and blessed with the improvement of their gifts, and eventually become eminent MINISTERS at home, or devoted MISSIONARIES among the Heathen.

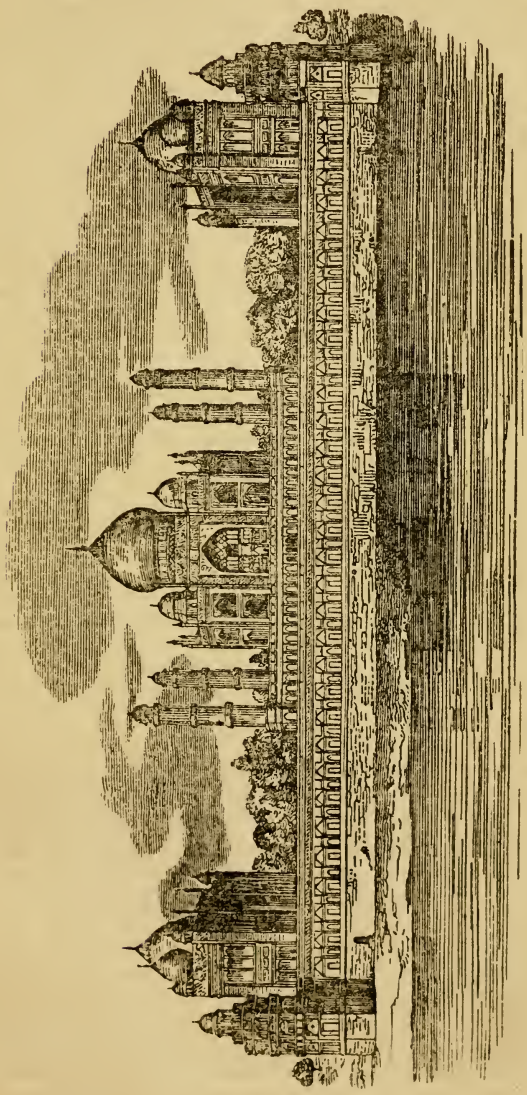
These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill,
Price 1d. each, or 5s. per 100.

Dennett, Leather Lane, Holborn.

No. L. JULY, 1830.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSSONARY SOCIETY.



THE CELEBRATED MAUSOLEUM OF BEJUM NOOR JEHAN, AT AGRA.

THE CELEBRATED MAUSOLEUM OF BEJUM NOOR JEHAN, AT AGRA.

On the other side, we present to our friends a beautiful representation of a splendid Mausoleum. This is justly regarded as one of the principal architectural ornaments of a city, called Agra, the capital of a province of that name, situated about 800 miles N. W. of Calcutta.

The following description of it is taken from Hodges' Travels in India.

"To the south-east of the city of Agra, is a beautiful monument, raised by the Emperor, Shah Jehan, for his beloved wife, Taje-Mahel, whose name it bears, and is called, by way of eminence, the Tage Mahel. It now stands two miles from the city, though formerly it joined it. The Tage Mahel rises immediately from the river, founded on a base of red free-stone, at the extremity of which are octagon pavilions, consisting of three stories each. On the same base are two large buildings, one on either side, and perfectly similar, each crowned with three domes of white marble; the centre dome considerably larger than the others One of these buildings is a Musjüd, or Mosque; the other was designed for the repose of any great personage, who might come hither on a pilgrimage to the tomb, or to satisfy a well-directed curiosity. On this base of free-stone, (having a platform, at least, of twenty-five feet in breadth,) another rests, of white marble, of a square form, and which is about fourteen feet high; the angles are octagon, from which rise minarets, or vast columns, tapering upwards, having three several galleries running round them, and on the top of each an open pavilion, crowned with a dome. These minarets too, I should have remarked, are of white marble, and contain stair-cases which lead to the top. From this magnificent base, or terrace, like those already described, rises the body of the building, which has a platform similar to the above. The plan of this is octagon; the four principal sides opposed to the cardinal points of the compass. In the centre of each of the four sides, there is raised a vast and pointed arch, and the top above this arch rises considerably higher than the other parts of the building. Those faces of the building, which form the octagon on either side of the great arches, have two stories of pointed arches, with recesses, and a low balustrade in front; the spandels above the arches are greatly enriched with different coloured marble inlaid; the heads of the arches, within the recesses, are likewise most highly enriched in the same manner; within the several arches running round the building, are windows formed by an open fret-work in the solid slab, to give light to the interior building. From behind this octagon front, and running higher, are four octangular pavilions with domes. From the centre of the whole, rising as high as the domes of the pavilions, is a cone, whence springs the great dome, swelling from its base outwards considerably; and with a beautiful curve finishing in the upper point of the cullus, on which rests two balls of copper, gilt, one above the other; above the balls is a crescent, from the centre of which a spear-head terminates the whole. Each face of this building is a counterpart to the other, and all are equally finished.

"When this building is viewed from the opposite side of the river, it possesses a degree of beauty, from the perfection of the materials, and from the excellence of the workmanship, which is only surpassed by its grandeur, extent, and general magnificence. The basest material that enters into this centre part of it is white marble, and the ornaments are of various coloured marbles, in which there is no glitter: the whole together appears like a most perfect pearl on an azure ground. The effect is such as, I confess, I never experienced from any work of art. The firm materials, the beautiful forms, and the symmetry of the whole, with the judicious choice of the situation, far surpasses any thing I ever beheld."

On looking at the engraving, and reading the above description, we are disposed to admire the beauty of this piece of architecture, and at the moment, rather surprised to find such a display of skill and ingenuity amongst a people regarded now, at least, but partly civilized. But what does the existence of such a building indicate? Is not the pleasure derived from the object not only diminished but succeeded by painful feelings, when we think on the prevalence of Mohammedanism, which is necessarily associated with the splendid structure here represented.

Hindooism and Buddhism are not the only superstitions which prevail in India. Mohammedanism has enslaved no small part of its debased population. It will be readily admitted, that a somewhat particular description of the two first-named, forms an important part of missionary information; but a description and history of the latter may, by many, be regarded as needless. As some countries nearer home are Mohammedans, we have, it is thought, in our connexion with them, acquired at least a general idea of their tenets, yet the majority of those, for whom more especially this paper is intended, may have but an indistinct notion of them, and particularly as it prevails in India and other parts of the East. Islamism in that country, as compared with it in the Koran, which is but a vile imposition, is what Judaism appears now, contrasted with the inspired character of it by Moses:—Tradition has greatly destroyed its consistency The addition of traditions to the Koran, all of which are extremely childish and grossly absurd, not to say blasphemous, has made Mohammedanism a complete system of superstition, which sinks its votaries into a moral state, as wretched and hopeless as the others we first mentioned have done. To those who have intercourse with the natives of India, there is very little apparent difference between the Mohammedans and the Hindoos, except, perhaps, in some of the more cruel sacrifices of the latter; and the former are only dis-

tinguished by their attachment to the Koran.

To revive the recollection of a few important particulars of the history of Mahomet and the prevalence of his delusions, as needful for our present purpose, we shall just glance at them.

Mahomet, or Mohammed, as the orientals pronounce his name, was born at Mecca, towards the end of the year of our Lord 569. At this period a great part of Arabia was subject to a foreign yoke; all the north of Arabia Petræa, as well as Syria, Palestine, and Egypt, was under the authority of the Emperors of Constantinople;—the coasts of the Persian Gulf, and the countries watered by the Tigris and the Euphrates, obeyed the laws of Chosroes, King of Persia; and a portion of the shores of the Red Sea, to the southward of Mecca, belonged to the kings of Abyssinia. Mecca alone, and the country in the interior, had preserved their independence. Mecca was considered the chief city of Arabia. The provinces subject to the Romans and the Abyssinians, were almost wholly inhabited by Christians and Jews: the religion of the Sabians and of the Magi prevailed in the Persian provinces; the remainder followed in general the worship of idols. Mecca in particular, and most of the tribes of Arabia, having deserted the faith of Abraham and of Ishmael, regarded by Mohammed as his ancestors, had plunged into all the errors of Paganism; Mohammed himself was born an idolater, and for many generations his ancestors had followed no other worship. From a very tender age he displayed an active, intelligent, reflective mind; when his companions besought him to join their youthful sport, he replied that man was not formed for trifles. His poverty seemed the sole obstacle to his exaltation, but this was removed by his marrying a rich widow. At this early period there is reason to believe, he conceived the grand scheme which he soon after began to put in execution. Unfortunately, history is silent regarding this primary portion of the life of Mohammed. It is known, however, that he had a great inclination for retirement. One day, according to his own statement, whilst he was secluded in a cave, the angel Gabriel appeared to him, and communicating the instructions he had brought from Heaven, saluted him with the title of "Apostle of God." He imparted the occurrence to his wife, and she became the first proselyte. Her example was followed by most of his immediate connections, some of whom, in succeeding years, became illustrious amongst it votaries; all of them received the appellation of Mussulmans, from an Arabic word, which signifies "to put one's self into the hands of God." Mohammed fixed their creed, and fanned their zeal, by the revelations which he pretended to receive from time to time from heaven. According to him, whenever he was embarrassed, the angel Gabriel appeared to him from God, expressly to solve his doubts. As he knew not how to read, at least at first, the angel brought his instructions in writing, and read them to him; Mohammed repeated them, and afterwards revealed what he had learned to his disciples Hence is the origin of the term *Koran*, which in Arabic means "reading," and is pronounced with the article *al-Koran*, which implies, emphatically, "the reading." The new religion, however, was yet taught only in secret. At length, after three years' concealment, he determined to make it public. His declamations only excited surprise at first, but zeal in the idolaters for an ancient religion soon began to kindle, This exposed him and his followers to persecution, and the most zealous of his disciples were obliged to retire: most of them took refuge in Abyssinia. Mohammed now resolved to dissimulate; he concealed himself for some time, except during the ceremonies of the pilgrimage, when all hostilities ceased, of which he took advantage. Mohammed neglected nothing that might consolidate his power; with indefatigable diligence, incited by an insatiable ambition, he spread his emissaries throughout Arabia, on the Coasts of the Persian Gulf, and even among the Nomade tribes in Mesopotamia. Before his death, all the tribes of any importance had submitted, and after that event, it spread rapidly into other countries, particularly in the east, but not without his successors in power resorting both to craft and to arms, as did Mohammed himself, as means to accomplish this end.

The faith, according to Mr. Gibbon, which, under the name of *Islam*, Mohammed preached to his family and nation, is compounded of an eternal truth, and a necessary fiction. That there is only one God, and that Mohammed is the Apostle of God. These are the two articles of Mohammedan belief. The religious duties he prescribed chiefly related to prayers, fastings, (including abstinence from wine,) alms, ablutions, and pilgrimages; but more particularly, prayer, fasting, and alms. The Mussulman is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of his palace, and alms will gain him admittance; while he is silent as to a Saviour, an atonement, a sanctified nature, and a holy life. Among the 104 books of revelation, said by him to have been at different times given by God to men, the Pentateuch, the Psalms, and the Gospels are mentioned; but as these are erroneously supposed to be corrupted by the Jews and Christians, they have, as to moral influence, become useless; so that of the four which are said to remain out of the number first mentioned, the Koran is the only one that deserves, in their esteem, any regard. It is, in fact, considered by Mohammedans, as the only book containing a pure revelation of the divine mind. Thus Mohammed evidently employed religion as a political expedient to gain his ends. He made no scruple of changing or modifying what he had commanded; following no other rule than his interests or his passions. Hence it is remarked of the Koran, that, with the exception of some splendid passages, the mass of it is intolerable, except to Mussulmans, destitute of order, connection, and often of common sense. It has been described as an

endless incoherent rhapsody of fable, precept, and declamation, which seldom excites a sentiment or an idea; which sometimes crawls in the dust, and is sometimes lost in the clouds. Have we not then a just description of the origin, progress, and character of Mohammedanism in the language of prophecy in Rev. ix. 1—11. No great hopes can be, therefore, entertained, even by the most charitable of the Christian world, respecting the salvation of a Mohammedan thus subtilly bereaved of the truth as it is in Christ, and deluded by a book artfully adapted to the circumstances of the age in which it was made, and the purposes the unhallowed author had to accomplish. And yet it is recorded as a painful fact in missionary intelligence, that not a few of those, amongst the Hindoos, disposed to forsake their superstitions, from a conviction of their folly, are embracing Mohammedanism, having no alternative. In a considerable part of India, even now it is the only system which presents itself as a refuge from idolatry, the Gospel having obtained but a very partial footing. How very distressing is this fact, and how desirable it is that means should be used to send the Gospel into every part of India. At this moment are vast numbers shut up in a pertinacious belief of this imposture, not less, it is supposed, that ten millions in Hindostan alone, and when Agra was in its greatest splendour, no fewer than 700 mosques were found in that city. But from amongst these, forming, perhaps, a tenth of the whole population, some, indeed, have been graciously delivered, through the blessing of God on missionary labours. This strong hold of Satan has been successfully attacked by the truth preached by the honoured servants of God in those parts; and also the means employed with a view to enlighten the whole population have not been without their proportionate effect upon Mohammedans. We hope the time is not very remote, when this system, as well as Paganism, shall totter and fall to the ground.

The London Missionary Society has no station at Agra, and consequently has no Missionary Intelligence of its own agents to communicate to its friends. Yet, as those who rejoice in the diffusion of Divine knowledge, by any means a gracious God shall employ, they are not without causes of considerable satisfaction as to this remote place. Let those, whose bowels yearn over the millions of perishing immortal souls, endeavour, in their meditations, to combine several facts together, referring to this place and others in similar circumstances, the records of which are scattered throughout missionary intelligence. Let them conceive of its having been a military station for some time favoured with a pious devoted chaplain. That it has enjoyed the visits of missionaries of the Baptist Society, although on a limited scale, and with some interruptions, for some years. That schools into which the Scriptures and religious books are introduced are in operation there. Let them remember, that in common with many other remote places, portions of the Scriptures and tracts have been circulated among its inhabitants; and that a small missionary establishment exists, which was conducted for some time by a native convert, recently removed by death, now succeeded by another of similar character. And let them conceive of first one and another of the inhabitants, or residents, being converted in a way that confirms the Saviour's remark relative to such cases—"The kingdom of God cometh not with observation." Let them be cheered and encouraged by the hope that much good is silently doing, and that the way is preparing for the entrance of that Gospel, which, by their continued exertions shall at length triumph in this important station.

The fact, however, that so long after the commencement of missionary exertions, this part of India should be so partially supplied with a preached gospel, furnishes the most powerful incentive to greatly enlarged efforts. Shall a considerable space of time still elapse before the heralds of salvation, belonging to this Society, reach this part of the world? Shall thousands of those who are now enveloped in this gross darkness, pass into eternity before the Gospel reaches them, which we have the means of furnishing? And this too, when it is known that many, dissatisfied with their present systems of superstitions, are looking about them for some more excellent way of preparing to meet an offended God? Though we may rejoice in the fact that this Society occupies in the East Indies eighteen stations, and that from these the word is sounded forth to a considerable extent, and the moral influence of some of them may indirectly extend even to this place; yet surely we cannot content ourselves with this fact alone. We urge upon our readers to ponder seriously these things. We hope the moral state of these Mohammedans will have its proper influence, as one means, at least, of exciting compassion for India. And yet, although it is one of considerable force, the Mohammedans being numerous, still it is but one, for it must be borne in mind, that there are whole provinces contiguous to this, whose population are exclusively Hindoo, into which the missionary of Jesus Christ has not set his foot. And, indeed, if the chief presidencies of India are regarded but as specks, compared with the whole extent of India, what then must be the missionary stations now occupied as contrasted with the whole population of that part of the world. To your increased exertions therefore add fervent prayer, that the Lord of the harvest would send out more labourers into his harvest.

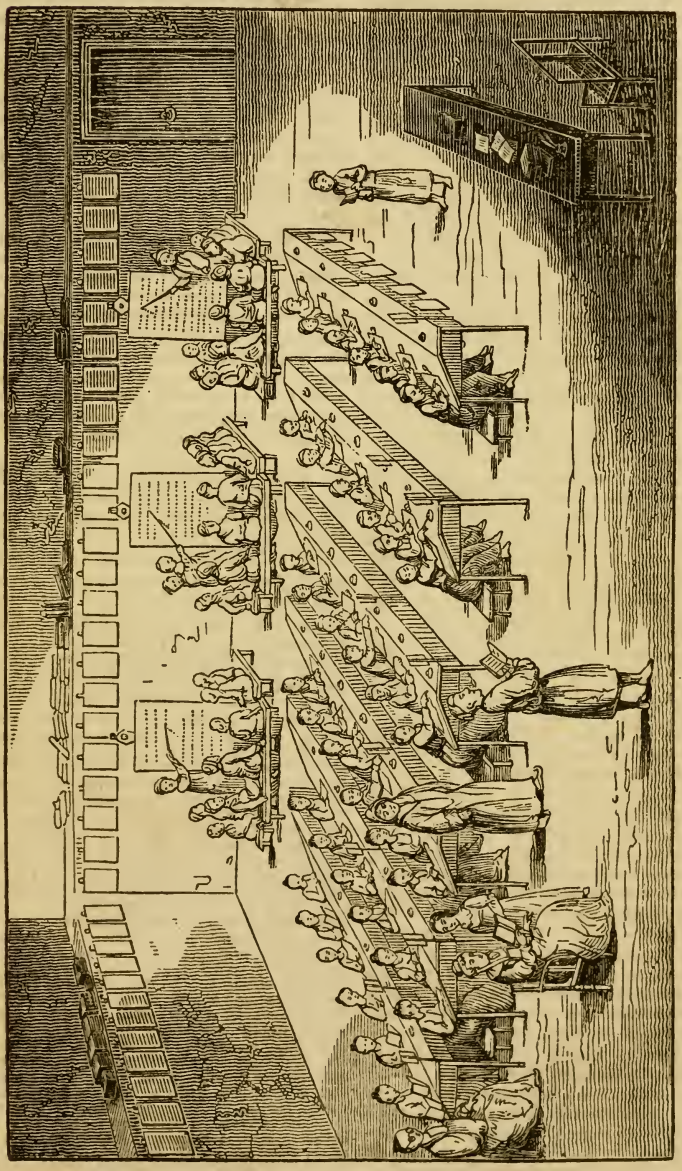
These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill. Price 1d. each, or 5s. per 100.

Bennett, Printer, Leather Lane, Holborn.

No. LI. OCTOBER, 1830.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



INTERIOR OF A MALAY SCHOOL-ROOM AT THE MISSION-STATION AT PINANG.

MISSIONARY SKETCHES, No LI.

OCTOBER, 1830.

THE annexed engraving exhibits the interior of one of the Malay School-rooms, at the Mission Station at Pinang. Our readers will, from the following description, learn the different objects that are presented, and be able to judge, in some measure, of the order and efficiency of the system. The writing-desks, six in number, are placed in the central part of the area, and, counting from the left to the right, the first three are occupied by girls, and the last three by boys. At the back of these desks hang writing-boards, two of which are intended for each scholar. On the farther side of the room are the reading classes, having their attention directed to the lesson-board. The monitor at each stands pointing at the board; the senior monitor is alone, fronting the boys at the last desk. At the head of the desk number one, counting as above, sits the native schoolmistress, at the head of the girls, and her husband occupies a similar post at the head of the boys. In the front, a little to the left of the native male teacher, are Mrs. Beighton and her daughter. The figure immediately in the front, is a person of the name of Daud, or David, as in the act of reading the concluding prayer, during which all the children stand. The reading lessons are hung round the room, and there is a shelf for books immediately above; and a table, on which are some books, having a chair near it, completes the furniture of the room.

No. XXXVII. of these Papers contains a brief Sketch of the Society's mission at Pinang. The reader will there find an account of its commencement, with its progress till about the close of the year 1826. One object, however, viz. affording instruction in the schools, is but incidentally adverted to in that Sketch. It is remarked, "that with regard to the benefit hitherto imparted by means of the labours of the missionaries among the Chinese and Malays *independently of the instruction communicated in the schools*, means of attaining Christian knowledge have also been put within the reach of those portions of the population by the circulation of the Scriptures and tracts, and the ministry of the word in their respective languages." It appears that Mr. Beighton, on arriving at this place from Malacca, in April 1819, found two Chinese schools which had been opened, by Mr. Medhurst. To these he soon added two Malay schools, respecting which he deemed it proper to issue the advertisement quoted in the former Sketch. The two Chinese schools just mentioned, were committed to the superintendence of Mr. Ince, who joined Mr. Beighton at this station, about three months after the arrival of the former. The number of schools since that time, has, from various causes, some of them of an afflictive nature, considerably fluctuated.

The former Sketch closes with an intimation that Mr. Kidd, who had gone from Malacca to supply the place of Mr. Beighton, while the latter took a voyage for the restoration of his health, would probably continue there, and take the charge of the Chinese department of the mission. Mr. Beighton, however, having derived considerable benefit from the short voyage he had taken, resumed his labours here, and Mr. Kidd returned in February, 1826, to his own situation at Malacca. The whole weight of the mission then devolved upon Mr. Beighton, but his health being still precarious, it was determined that as soon as possible help should be sent to him. This help has been afforded in the assistance of Mr. and Mrs. Dyer, who very opportunely touched here on their way from Madras to Singapore, the place of their ultimate destination, in August, 1827. The circumstances connected with this event will best appear from the following account of it, taken from the Missionary Chronicle for August, 1828.

"Mr. and Mrs. Dyer arrived safe at Pinang on the 8th of August, from Madras, on their way to Singapore. Finding, on their arrival there, that Mr. Beighton was so ill as to be unable to attend the business of the mission; that the Chinese branch of it required immediate attention; and learning that the station at Singapore had received a reinforcement from Malacca, not contemplated by the Society at the time of their departure from India; they consented to devote themselves to the labours of the mission at Pinang till they should hear from Europe. It is hardly necessary to say, that the Directors, under the circumstances above mentioned, have judged it expedient to request Mr. Dyer to continue at Pinang, as he would have done had it been the place of his original destination. We have the pleasure to add, that since the arrival of Mr. and Mrs. Dyer, the health of Mr. Beighton has been, in a great measure, re-established.

"Although the Chinese department of this mission had sustained a great loss in the removal by death of Mr. Ince, which had been preceded by that of his amiable wife, yet very shortly after Mr. Dyer's arrival there, besides the seven Malay schools, containing two hundred and ten children, under the superintendence of Mr. Beighton, there were four Chinese schools, of which one had been opened in an idol's temple, previous to Mr. Dyer's arrival. One of them was for Chinese girls, and in all the schools Christian books were used. It must, however, be remarked that these Chinese schools, being established on the native plan, notwithstanding the partial introduction of Christian books into them, did not upon trial realize the expectations or wishes of Mr. Dyer, but rather gave him discouragement. He therefore hired two school-rooms, one for boys and another for girls, in a central part of George-town, for new schools, to be conducted on the British system, and with a view to secure the reading of Christian books only. In a letter, dated 4th Feb. 1828, Mr. Dyer says, 'My two schools on the British system encourage me much. I am particularly pleased with Mrs. Dyer's. The children read nothing but Christian books, and not a single objection has been made to this; not a word is said about their own classical books; indeed, the system effectually remedies the evil which subsisted in my former schools. The schools can also be much more vigorously superintended, on the British system, and they are tenfold more under my controul.'

"Of the Malay schools, Mr. Beighton informs us, in a

letter, dated June, 1828—'The Malay schools are going on much better than formerly; a few months since, by the kind aid of my colleague, Mr. Dyer, one school was re-modelled, and established on the British system of education. This school is in a prosperous state, and contains nearly sixty scholars, thirteen of whom are females. Twelve of the scholars can already read fluently in the New Testament, and several in the Christian catechism, and I sincerely hope that God will render it a great blessing to many. The school-room is also advantageously used as a chapel. I have since established two more Malay schools on the same plan, which I hope will be equally prosperous. The number of Malay females connected with this department of the mission, is fifty-four; and Mrs. Beighton being restored to health, has recommenced her school for Malay females. The girls' school, under the care of Mrs. Dyer, was in a flourishing state in the early part of the year, 1829, but had been unavoidably suspended. It was Mrs. Dyer's intention to revive it as soon as possible. The school-room in which this school is held, erected by some friends at Pinang, at the expense of four hundred dollars, has been presented by them to the Society. The number of Malay schools has been reduced to five, in consequence of a general reduction in the government establishment of Pinang, which has been extended to the allowances made in support of native schools in that Island. It is, however, gratifying to know that education is beginning to be viewed as important by the people themselves. In proof of which it may be mentioned, that Mr. Beighton has lately had four applications for Malay schools, and he feels persuaded that a considerable number of such schools might be established, were adequate funds provided for the purpose."

In connexion with the particular subject of the present Sketch, we would now draw the attention of our readers to the vast importance of education to the children of the heathen.

Do our readers ask, What is the present state of the heathen and their children? The statement of the prophet supplies us with a just description. "The children gather the wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings to other gods." Thus are the children systematically trained by their parents in the service of idols; nor is there much hope of things being better, but by the means employed by Missionary Societies. The moral condition of the children of the heathen, and especially of females, is truly deplorable.—Numerous facts of the most painful kind, describing more particularly the condition of females in the East, might readily be adduced.

The following is an Extract from the Report of the Ladies' Committee of the British and Foreign School Society, describing the condition of females.

"It is a well known and deplorable fact, that, throughout the immense and thickly peopled regions of the East, even the progress of the arts and of civilization seems hitherto to have brought few, if any, advantages to women. They are still a degraded class, in all the most important advantages and privileges of society; differing far more from their sisters in Europe, than the men of the East differ from their brethren here.

"Of their condition in Hindostan, the late Bishop Heber thus speaks:

"I observed, by the way, that my chobdar, and the rest of my escort, seemed to think it was strange to give more to a woman than to most of the men; and I had noticed, on many occasions, that all throughout India, any thing is thought good enough for the weaker sex; and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion."

"Yet, compared with the Malayan tribes, the Hindoos are a gentle people, while the Chinese, amidst all their seeming polish and addiction to literature, are perhaps the most barbarous in their notions respecting women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality; and even in the case of such, there must be a previous transformation in the nobler sex. Female infanticide still prevails in China; a horrid practice, which would not be tolerated, but for the popular contempt in which the sex is held.

"It ought not to be forgotten, that whenever the female sex becomes thus degraded, it has a fearful revenge in the consequent abuse of its natural influence on the whole condition of society. The first dawnings of reason, with the first development of the fancy and the affections, are in every country greatly subject to the controul of the female mind; and women thus every-where exert a powerful influence on the character in after life.

"The natural influence of females seems no where to be more dismally abused than in the East; in Europe they may choke the growth of virtue, if ever implanted, and may even sow the seeds of vice: but there, in addition to all this, they continue to pervert every faculty of the soul, so as to make it almost incapable of after instruction and improvement, by blending superstitions with its very first actings and emotions. It is thus that the rites and pictures of his horrid mythology are among the first objects entertained by the fancy of the young Hindoo; and a blind prostration of the understanding to whatever meaning he imagines to be wrapt up in them, becomes one of the first movements of the immortal soul. The nursery legend, and the nursery melody are imbued with the same spirit, and abound with allusions to the impure and monstrous fictions which he is taught to reverence as the history of his gods. Nay, superstition is associated with the first appearances of outward and sensible objects, so that the evidence for the existence of the one, comes to be strangely identified with that which satisfies him of the reality of the other, and the peculiar sanctity of particular men, rivers, and places, is as little questioned as the conviction that they do exist.

"The only effectual antidote to such formidable obstacles to the progress of the truth of Christianity, seems to lie in the education of females."

The pious labour of instructing the children of the heathen, has much to recommend it. It is a service that is more easily entered upon than some others. The Missionary, in commencing his labours among the heathen, gives this a portion of his first attention, because it is one, not only in itself important, but that one in which he can most readily become useful to those among whom he is sent. It affords him facilities for acquiring a knowledge of the language, for further usefulness among the adults. In the hope, then, of rescuing the rising race from the effects of idolatry, it is one of his first efforts to establish

a school, or schools, and to introduce religious instruction among them. At one time, there was great forbearance required in contending with the prejudices of the parents, now this obstacle is, in a measure, giving way, the prospect of success brightens, and affords increased encouragement to go forward in this work.

But is it not also a most powerful weapon to secure the overthrow of idolatry and superstition? To say the least of such a means of doing good, particularly among the heathen, we may cherish the hope that if we do not see any immediate fruit in the evident conversion of some one or more to God, we may fairly conclude, that the children so instructed will not be so wedded to idolatry as their parents were. By this means, it is likely the great principles of the Gospel will gain an entrance into the minds of the rising generation, and an important advantage be obtained against the prince of the power of the air, that now worketh in the children of disobedience. This may be compared to the process of sapping when besieging a city. The foundation will be almost entirely destroyed before danger is apprehended by the besieged. Only let the dissemination of Christian knowledge, by means of native schools, be steadily and discreetly pursued, and important results may reasonably be expected. According to the divine declaration, "Train up a child in the way he should go, and when he is old he will not depart from it!"

The propriety of the divine admonition just quoted is generally admitted, and most persons feel disposed to countenance and support this branch of missionary exertion; not only those who are the acknowledged supporters of our Institution in all its varied operations, but also others of the Society of Friends; they have intimated their wish to aid in this work; they have done more; in many commendable instances, they have come forward, and we trust they will, as a body, soon offer their aid in support of efforts made to instruct the children of the heathen.

Among the more general evidences of the good resulting from missionary labour, such as the desertion of heathen temples, the demolition of heathen gods, the decrease of infanticide, the abolition of Suttees in the Bengal Presidency, are the decrease of prejudice, and a desire on the part of the parents for the instruction of their children. Instead of that prejudice which formerly induced the parents to oppose the instruction of their children, there is now, in many places, found in the parental bosom, a desire to promote it; and in various directions the missionaries are earnestly entreated to establish schools in the towns and villages, for that purpose. One of the missionaries on this station, it will be remembered, has had four applications made to him for schools; and it is only the want of funds that prevents him from attending to these cries for help with that promptness that they deserve. Prejudice against the instruction of females, is also declining, and, we hope, will soon expire. Already have the good effects of education presented themselves, even to heathen parents, and there is a great readiness on their part to send their children. The exertions of the missionaries, at most of the stations now occupied, are very much circumscribed in this department, not for want of agents, they are already in the field, but for want of funds. Here then is one department of the treasury into which the benevolent of all Christian denominations may cast in of their substance, the humble their mite. Here is a depository into which your first fruits, consecrated to God, may be lodged, and yield, both to others and yourselves, great benefit. Here is a mighty engine, admirably fitted for the purpose of changing, to a great extent, the moral character of the heathen, and shall its activity and operations be impeded by the want of funds? Thus is the responsibility justly placed upon British Christians. And shall they, as the projectors of all the great schemes of benevolence to meliorate the condition of the heathen, fail in the midst of their work? Shall they have the honour of contriving the machine, putting it in motion and leaving it, or suffering it to stand before the work is done? Shall they expose themselves to such dishonour? In attempting to build a tower, do they now find they cannot pay the cost? In going into the field with twenty thousand, and finding themselves unequal for the conflict, are they unable to increase their force? This surely cannot be the case. Our cause then justifies our appeal, more especially to the young, and to those of them who are employed in this work of faith and labour of love, and patience of hope. Let us not think our case like that of the prophet, when he said, "Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God," but let us take encouragement from the promised aid of God, in connexion with the arguments that have been advanced, and let us look forward with the greatest confidence for the ultimate success promised as the reward of sincere exertion in promoting the eternal welfare of those of whom the compassionate Saviour has said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven."—"When they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill,
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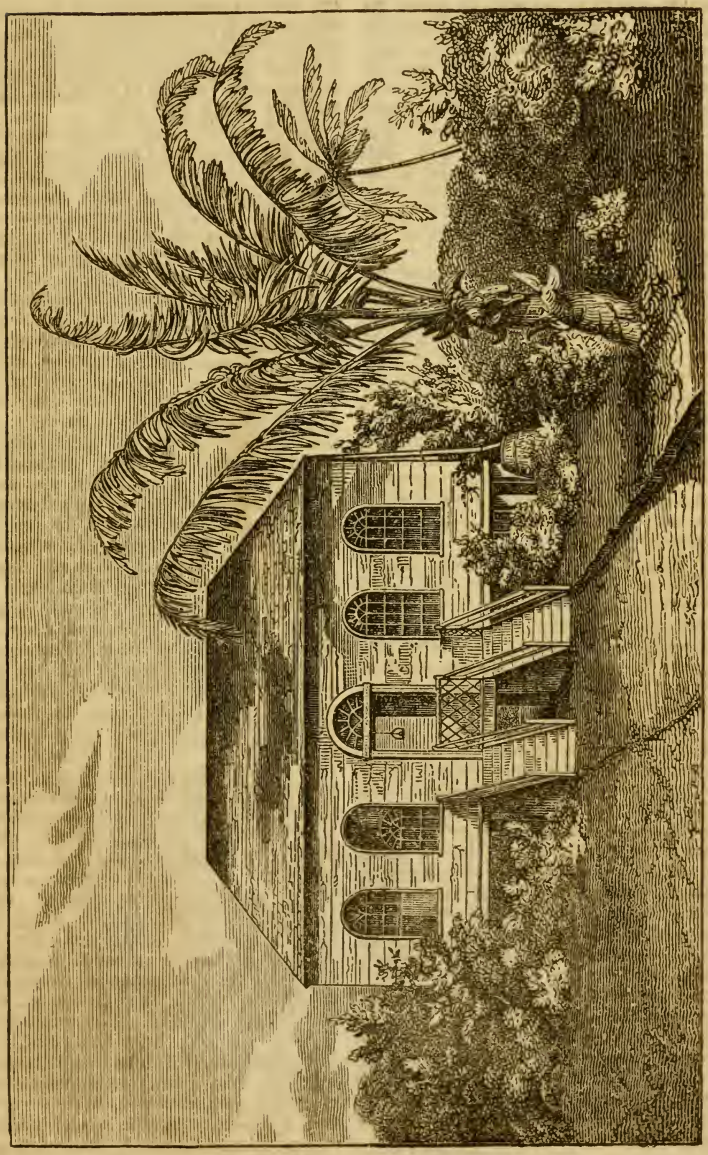
Dennett, Leather Lane, Holborn.

No. LII. JANUARY 1831.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



A REPRESENTATION OF THE CHAPEL AT NEW AMSTERDAM, BERBICE.

MISSIONARY SKETCHES, No. LII.

JANUARY, 1831.

In several former Sketches we have drawn the attention of our readers to the moral necessities of the poor Africans, both in their own country and in the West Indies; and to some of the means in operation, under the direction of the Society, for the instruction and improvement of some portions of that degraded race. In the Sketch, No. XIV. we gave a brief account of the Mission at *Le Resouvenir*, in the colony of Demerara, and of the labours of Mr. Wray, who was sent out by the Society, in 1807, to impart religious instruction to the slave population at that place.

In the year 1813, he received from the Commissioners of the Crown Estates, in the neighbouring Colony of Berbice, (which had some into the hands of His Britannic Majesty, by the capture of Dutch Guiana by this country in 1803,) an invitation to instruct the slaves employed in their cultivation, which, with the concurrence of the Directors, he accepted, and was succeeded at Le Resouvenir, by Mr. John Smith.*

Mr. Wray removed to Berbice in 1813, and took up his abode in New Amsterdam, entering with diligence, and considerable encouragement, on his new field of labour. In a few years, however, the Crown Estates above mentioned, were restored to the Dutch by a special Convention, and unhappily Mr. Wray was altogether excluded from them by the new managers. Many of the slaves had been taught to read, not a few appeared to have *received the truth in the love thereof*, and many had been received into the visible church by baptism. But when the estates were restored to the Dutch, the religious advantages which the slaves had previously enjoyed immediately ceased. Not only was Mr. Wray entirely excluded from the estates by the new managers, but the negroes were deprived, besides his personal instructions, even of their Bibles, Hymn-books, &c. It was, however, very gratifying to Mr. Wray, on being some considerable time afterwards invited to visit the estates, by the gentlemen into whose hands they had then passed, to find that several of the children and others, whom he had formerly instructed still remembered their catechisms.

Mr. Wray now directed his efforts to the instruction of about 300 slaves, employed at New Amsterdam, chiefly as mechanics. These slaves belonged to the British Government, by whom these benevolent efforts of Mr. Wray were countenanced and aided. It was not long, however, before serious difficulties were thrown into the way of his labours in this new sphere, and it was principally with a view to the removal of them that he visited England in the year 1818.

On his return to the colony, his prospects very much improved; his ministry began to be well attended; the poor slaves throughout the colony appeared every where ripe for instruction; and such a desire to receive it had been excited in their minds, as Mr. Wray thought it was impossible to quench. Soon after his return, he built a new chapel, towards the expense of which, upwards of £400 were subscribed by the inhabitants; and the Crown Estates, which had been restored to the Dutch, having been purchased, as already mentioned, by a respectable planter in Berbice, who encouraged Mr. Wray again to visit the slaves belonging to them, his usefulness was thereby greatly extended. The new Chapel was opened in February 1819, at which time the congregation was very good.

The success of Mr. Wray's labours seem from this time to have been for several years progressive. His chapel was attended by a greater number both of slaves and free-coloured people, besides some Whites. The number of persons united in church-fellowship increased, as did that also of youths and others, placed under catechetical and regular school-instruction. In 1822, the prejudices against imparting instruction to the slaves had visibly begun to subside, and a great change, in various other respects, had taken place in the colony highly favourable to the object of the Mission. In 1823, the prospects of Mr. Wray became still brighter, and his sphere of labour more enlarged. He had received invitations from several respectable proprietors of estates to instruct their slaves, and had just entered into these additional engagements, under highly promising circumstances, when the painful events of that year, to which we have already adverted, interrupted his labours, and exposed him to so much unmerited reproach. He was summoned on false charges to appear before the Governor, but was honourably acquitted. But a fortnight had scarcely elapsed, after this event, when he was again plunged into trouble from a very different cause. His chapel, which had been a second time enlarged, was destroyed by fire, together with the school-house. This calamity happened on the 22d of September, 1823. It was some time before this loss could be repaired. The distressing circumstances of the case, however, excited the

* Accounts of the unhappy events which led to the termination of the mission at Le Resouvenir were given in Sketches XXV. and XXVI.

sympathy of friends, who afforded assistance, and the foundation of a new chapel was at length laid.

This chapel, a representation of which is given in the annexed engraving, was opened in June, 1825. A school-room, which had been long in contemplation, was fitted up under the chapel, and opened the 1st of June, 1828. The expenses incurred in fitting up the latter, were chiefly defrayed by the Governor.

Concerning his chapel, Mr. Wray writes as follows:

"Our new chapel stands in the centre of the town, and is about five minutes walk from the neighbouring village where the slaves belonging to the British Crown reside, and whose number is 502. I have baptized 59 of the adults, besides children, 33 of them have been admitted to the Lord's table, and with one exception, have conducted themselves with great propriety. They have prayer meetings in the village two or three times a week. Fifteen couple have been married, and I have reason to believe, with the exception of one, live happily together. Between 30 and 40 have been supplied with Bibles and Testaments. Many of the young people among them have now begun to attend public worship at the chapel regularly, and meet together every week to read the Scriptures and to learn the catechism."

"The chapel is also favourably situated for some of the plantations up the Canje River (or creek,) from three or four of which a goodly number of the slaves come to hear, and are very attentive. The chapel, on the Sabbath, is generally filled. Since it was opened, I have baptized 35 adults, and admitted 11 to the Lord's Supper. We have also several candidates for baptism, and some for communion."

Under date 15th Nov. 1816, he wrote thus:

"I know not that I ever wrote to you from Berbice with greater pleasure than at present; or that we ever had more cheering prospects of usefulness, in promoting our Saviour's kingdom, than now. The first of this month (Nov. 1826,) will be long remembred in the history of Berbice. On that day the new Negro Code came into operation. Blessed be God that we have lived to see this time! Ten years ago, we could not have entertained the most distant idea of such a change. When, also, I contrast the present state of New Amsterdam with what it was at that period, both in a moral and religious point of view, I am constrained to exclaim, 'What hath God wrought.' You will be much pleased to learn that, on the first Sabbath after the new law came into operation, our chapel was crowded to excess with slaves, chiefly from the country, at the forenoon service; and it was also filled in the evening, by the people of the town."

Giving an account of the devotional exercises at the beginning of the year 1827, Mr. Wray thus wrote:

"On the evening of the 6th of January we held our church-meeting, when the Lord seemed indeed to be present with us, to bless us. Many spake in an affecting manner of the goodness of God and the love of the Saviour, manifested during the past year; and of the benefit they had received by attending on divine ordinances. They evince much faith in Christ, much love to his name, a holy desire to be his, and contentment in their station. One who had not before attended a church-meeting, said, 'I give my whole heart to Jesus; I desire to love him, but I cannot do it of myself.' Another manifested great tenderness of conscience, deeply lamenting that he had gone to work on a Sunday of his own accord, although the work performed was one of necessity, adding, 'I bless God that he so loved the world, as to give Jesus Christ to die for us, the just for the unjust, to bring us to God.'"

Respecting the conduct of his people during the Easter holidays of 1828, a time usually spent in revelling and drunkenness, he further remarks:

"*Sabbath, 5th April.*—At eleven o'clock the chapel was very full, and the people were remarkably attentive. I preached with much freedom and satisfaction, from Col. iii. 1. 'If ye then be risen with Christ,' &c. After service, 71 of us sat down at the table of the Lord, to commemorate his precious death and glorious resurrection. Eight new members met with us for the first time. We trust the Lord was made known to us in the breaking of bread. Every heart seemed deeply affected, and several individuals melted into tears. May the impression long remain on our souls. Twenty-one communicants have been added to us since January. Thus the Lord increases our number.

"One free female in particular was deeply affected with a sense of her sins, and expressed an anxious desire to belong to the Saviour. Her mind appears to have been greatly impressed with the death of one of our members in January last, and also with a sermon by Mr. Kidd, on Exod. xiv. 15, which Mrs. Wray read to some of the people when I was in Demerara. In my conversation with her, she said, that 'she feels a great change wrought upon her, and possesses feelings which are quite new to her;' that she feels dead to the world, and that her whole heart is now taken up with the concerns of her soul; that she has even got up in the night to pray; and that she sometimes feels very happy when thus engaged. This was particularly the case when she retired to pray in an out-building for greater privacy."

"In one of our meetings, previous to the celebration of the Lord's Supper, an African female spoke to the following effect:—'In all my trials and troubles, which are very great, I apply to my God in prayer, and cast myself upon him, and he supports me. I do not know what I should do if it were not for religion. I feel the love of my blessed Saviour in my heart, and a deadness to the world. Formerly, however heavy it might rain, or however distant might be the dance, I would have dressed myself and gone to it; but now I have no wish for any thing of the kind. In visiting one of the communicants, she said, 'I approach that blessed table with fear and reverence, and I find it profitable to my soul. It is a check upon me to keep me from sin, for how can I sin after I have been there!'"

"Revelling, noise, and drunkenness evidently decrease at the holiday times; I was much pleased by incidentally learning from a white gentleman, that the slaves on an estate or two, up the Canje Creek, from which a number attend chapel, had behaved remarkably well during the late holidays, and were greatly improving."

The following extract furnishes a proof of the happy influence of religion on the moral conduct and character of the negroes:—

"During the last year (1829) six slaves belonging to the British Crown have been manumitted by the command of 'his Majesty's Government, for their industry and good behaviour, having been recommended by the governor and others. Four of them are regular communicants; one of the remaining two, who was our faithful servant for several years, is very useful in the chapel, in attending to the pews, and lights, and repairs; and the other also attends."

To the extracts already given, we can only add the following, taken from the last letter received from him:—

"I feel much pleased with the experience and conversation of our people in our private meetings, when they speak of the great things God has done for them. They frequently say that formerly they were like sheep in the wilderness, being without the knowledge of God and of Jesus Christ; but now by grace they have been brought to trust in the Saviour for mercy and pardon; that though many of them can neither read nor write, yet God has changed their hearts, and made them new creatures in Jesus. Hardly a sabbath passes, but some request me to write down their names among the Catechumens. This week four couples applied to be married and baptized; I trust God is in some degree carrying on his work among us."

"Government are doing all they can to ameliorate the state of the slave population. Sabbath markets are abolished. Hiring slaves to work on the Sabbath is forbidden. Legal marriage is established among them, &c.; but all this, good as it is, must fail to accomplish the salutary end in view, if the ameliorating principles of the Christian religion are not more widely and freely disseminated among the people. This is what British Christians have, in some measure, in their power to do, and, therefore, let those who believe that the pure gospel alone can change the hearts and lives of the children of men, and make them happy by making them the disciples and followers of Christ, exert themselves in every possible way to send over devoted missionaries to labour in these parts. I trust you will remember Berbice in your prayers and deliberations. I cannot think of living any longer in the midst of so many immortal souls, without entreating you to send us

From the recent communications of Mr. Wray, it appears, that besides an increased attendance at New Amsterdam, requiring the enlargement of the chapel, at that place, there are favourable openings for preaching the Gospel at two other places, where the slaves are very desirous to receive religious instruction; of which one is on the west side, and the other about ten miles from New Amsterdam on the east side, of the Berbice River. At the former of these places, the people have entered into monthly and weekly subscriptions, for the purpose of providing themselves with a place of worship. The Governor, in Council, has sanctioned the object, and made a grant of land for the chapel. His Excellency, together with the Fiscal and other members of the government, have personally promoted the design by pecuniary donations; and in consequence of Mr. Wray's advancing age and infirmities, and the increased labour and widening prospect of usefulness at New Amsterdam, and in the places adjacent, the Directors have resolved to send out another missionary to that station.

The following brief summary will enable the reader to form a tolerably correct idea of the present state of the Mission:—A congregation of several hundred negroes, a church consisting of one hundred members, catechumens amounting to one hundred and ten; a school consisting of upwards of one hundred and sixty children; the congregation distinguished by its order, decency, and attention; the members of the church for their piety, and a generally improved state of the surrounding population, which may, in a considerable degree, be justly ascribed to the beneficial influence of the Mission.

How delightful is the contemplation of the change produced on the negro-slave by his cordial reception of the Gospel. How admirably adapted are its blessings to reconcile him to his earthly lot. He patiently suffers for a time, in the hope of a state of enjoyment hereafter, where pain, weakness, and fatigue, are unknown. The facts of the Scripture History excite in his previously unfurnished mind reflections of the deepest interest; his heart becomes the seat of intense affection toward the Saviour of the world, and toward all his true disciples, while he feels that every domestic and relative affection is strengthened thereby, and rendered a spring of far greater enjoyment than he had ever previously known. He now regularly attends the house of God; he has been united by baptism to the great Christian community, and in immediate fellowship with a Christian church, with which he from time to time commemorates the dying love of his Saviour, whose disciples are his companions, whose word is his food, whose service is his choice and his joy. In his hand is the Bible, or the Christian Catechism; and in his cabin, instead of boisterous mirth, is heard the voice of holy melody, grateful praise, and devout prayer and supplication. Habits of intemperance are exchanged for those of purity and sobriety; the marriage-tie, is now held sacred; the wife of his bosom is honoured as well as beloved; his children are taught the principles and precepts of the divine religion he has himself received; religion unites the whole family in the bonds of love and peace. O that the time may soon come, when the several tribes of the heathen shall say to each other, "Come and let us go up to the mountain of the Lord, and to the service of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

God has in Berbice magnified the riches of his grace in the conversion of many negroes to the faith of the Gospel. Such events are in unison with the thanksgiving of our Lord to his heavenly Father, when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight." By such manifestations of sovereign and distinguishing favour and their introduction into the privileges of the church of Christ, they receive a name better than that of son or daughter; and, in the spirit of adoption, address themselves to the Almighty, in the confidence and feelings of those relations, crying, *Abba*, *Father*.

Contemplating the spiritual blessings which have been bestowed on the negroes scattered throughout the West India Islands, by the instrumentality of different Christian communions, in connexion with the attempts made to instruct and evangelize the nations on the Coast of Africa, and the several Hottentot tribes in Southern Africa, together with the civil privileges lately conferred by the British Government, on that portion of them who reside within the colony of the Cape of Good Hope, we are led to cherish the hope, that the Lord is about to manifest his mercy to the descendants of Ham. The accounts lately received from South Africa and from the Colony of Sierra Leone, where slaves taken from contraband vessels are from time to time introduced to the blessings of religion and civilization also present features of an interesting kind. Encouraged by these and other indications of Divine favour towards this part of mankind, let us hope and pray that God, according to his promise, would at length remove, universally, the curse from the children of Ham; that the blindness which hath in part happened to Israel may also be taken away, together with the covering cast over all nations. Then shall all nations behold in Jesus Christ the true Messiah, the Saviour of the world; and on the faith of that great fact unite together and partake, to use the figurative language of Scripture, of the feast of fat things, prepared for them in the mountain of the Lord,—the church of the living God.

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill,
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Dennett, Leather Lane, Holborn.

No. LIII. APRIL, 1831.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

THE BREAD-FRUIT TREE.

MISSIONARY SKETCHES No. LIII.

APRIL, 1831.

THE BREAD-FRUIT TREE,

SOUTH SEA ISLANDS.

The residence of Christian missionaries in different parts of the world affords them excellent opportunities for becoming acquainted, not only with the manners, customs, moral and spiritual state of the people, but of observing the varied works of creation peculiar to the countries in which they dwell; and, without diverting their attention from the great objects of their mission, furnishes them with the means of communicating, from time to time, information relating to these matters, which, though less important than the accounts of their missionary labours, and the effects of those labours on the people around them, is, nevertheless, interesting and acceptable to those who are desirous to increase their knowledge of the curious and valuable productions of distant countries.

NOTICES OF THE BREAD-FRUIT.

In the present sketch we furnish our readers with some account of the bread-fruit tree, and its fruit; one of the most beautiful and useful productions of the South Sea Islands.

The earliest description of this valuable tree is given in an account of the voyage of Mendano, a Spanish navigator, to the Solomon Islands. In July, 1595, he discovered the islands which are called the Marquesas, and, among the articles of food at St. Christina, describes a fruit, produced by trees which the natives cultivated near their houses, in the following terms:—"It grows to the size of a boy's head; when ripe, it is of a light green colour, but of a strong green before it is ripe; the outside or rind is streaked crossways like a pine-apple; the form is not entirely round, but becomes narrow towards the end; the stalk runs to the middle of the fruit, where there is a kind of web; it has neither stone nor kernel, nor is any part unprofitable except the rind, which is thin, and has but little moisture; it is eaten many ways, and, by the natives, is called white food; it is well tasted, wholesome, and nutritious; the leaves are large, and indented in the manner of those of the West Indian Papaw-tree."*

We next find it referred to in the account of Dampier's voyage, which was performed in 1688. He met with it in the Ladrone Islands, and observes that "the fruit grows on the boughs like apples; it is as big as a penny-loaf when wheat is five shillings the bushel. The natives of Guam use it for bread. They gather it when full-grown while it is green and hard; then bake it in an oven which scorcheth the rind, and makes it black; there remains a thin crust, and the inside is soft, tender, and white, like the crumb of a penny loaf. It must be eaten while new, and is very pleasant before it is too stale."

Lord Anson, who was at these islands in 1742, found it at Tinian. The fruit was constantly eaten by his party during their stay instead of bread, and so universally preferred that no ships' bread was expended.

From references contained in the accounts of early voyagers, it appears that the bread-fruit had been discovered in the eastern parts of Sumatra, in Java, Balego, and Madura, also in Prince's Island, and the Straits of Sunda. Its value, however, appears to have attracted but little attention until after the return of Wallis and Cook from the South Seas, where it was found growing with greater luxuriance, and yielding a finer fruit, than in the Ladrones, or Asiatic Islands.

PLANTS TAKEN TO THE WEST INDIES.

In 1775, John Ellis, Esq. of Gray's Inn, published a particular account of the bread-fruit, with a view to incite individuals trading to the countries where it grew, or West India merchants, to transplant it to the West Indian islands. From one of the plates in that work, the engraving prefixed to this sketch is taken. It exhibits, with great accuracy, the form and appearance of a branch of the bread-fruit tree, and its fruit.

A memorial or representation was afterwards presented from the merchants and planters, interested in the West Indies, to his majesty, stating, "that the introduction of the bread-fruit tree into the islands of those seas, to constitute an article of food, would be of very essential benefit to the inhabitants:" a vessel of upwards of two hundred tons burden, commanded by Lieut., afterwards Admiral, Bligh, was dispatched to the South Sea Islands, for the purpose of conveying plants of this tree to the West Indies, but failed in its object through the mutiny of the crew. In 1792, Captain Bligh arrived a second time, in a ship called the Providence, and was more successful. The plant was conveyed to the West Indies, where it still exists, and perhaps might be rendered serviceable to the inhabitants, although hitherto the anticipations that were indulged, as to the benefits that would result from its introduction, do not appear to have been realized.

The climate of the West Indies, it was supposed, would be favourable to its growth, as it is never found but within the tropics, and appears to thrive best in those islands

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* Burney's Collection of Voyages. Vol. xi. p. 116.

of the South Seas, that are nearest to the equator.

BREAD-FRUIT OF THE SOUTH SEA ISLANDS.

The following descriptions of the variety of this tree found in Tahiti, and the adjacent islands, are copied from the second edition of Rev. William Ellis's work on the South Sea Islands, "*Polynesian Researches.*"

"The vegetable productions are numerous and valuable. The first that demands attention is the bread-fruit tree, being in greater abundance and in more general use than any other. The tree is large and umbrageous; the bark is light-coloured and rough; the trunk is sometimes two or three feet in diameter, and rises from twelve to twenty feet without a branch. The outline of the tree is remarkably beautiful; the leaves are broad, and indented somewhat like those of the fig-tree, frequently twelve or eighteen inches long, and rather thick, of a dark green colour, with a surface glossy as that of the richest evergreen.

The fruit is generally circular or oval, and is, on an average, six inches in diameter; it is covered with a roughish rind, which is marked with small square or lozenge-shaped divisions, having each a small elevation in the centre, and is at first of a light pea-green colour; subsequently it changes to brown, and, when fully ripe, assumes a rich yellow tinge. It is attached to the small branches of the tree by a short thick stalk, and hangs either singly or in clusters of two or three together. The pulp is soft; in the centre there is a hard kind of core extending from the stalk to the crown, around which a few imperfect seeds are formed.

There is nothing very pleasing in the blossom; but a stately tree, clothed with dark shining leaves, and loaded with many hundreds of large light green or yellowish coloured fruit, is one of the most splendid and beautiful objects to be met with among the rich and diversified scenery of a Tahitian landscape. Two or three of these trees are often seen growing around a rustic cottage, and embowering it with their interwoven and prolific branches. The tree is propagated by shoots from the root; it bears in about five years, and will probably continue bearing fifty or sixty.

METHODS OF PREPARING THE FRUIT FOR FOOD.

The bread-fruit is never eaten raw, the natives, however, have several methods of dressing it. When travelling on a journey, they often roast it in the flame or embers of a wood-fire; and, peeling off the rind, eat the fruit; this mode of dressing is called *tunu pa*, crust or shell roasting. Sometimes, when thus dressed, it is immersed in a stream of water, and, when completely saturated, forms a soft, sweet, spongy, pulp, or sort of paste, of which the natives are exceedingly fond; but the general way of dressing the bread-fruit is by baking it in an oven of heated stones. When the pieces of bread-fruit are taken out, the outsides are brown, and the inner part presents a white or yellowish, cellular, pulpy, substance, in appearance slightly resembling the crumb of a wheaten loaf. Its colour, size, and structure are, however, the only resemblance it has to bread. It has but little taste, and that is frequently rather sweet; it is somewhat farinaceous, but not so much so as several other vegetables, and probably less so than the English potatoe. As a vegetable, it is good, but is a very indifferent substitute for English bread.

To the natives of the South Sea Islands it is the principal article of diet, and may indeed be called their staff of life. They are exceedingly fond of it, and it is evidently nutritive, as an improvement is often manifest in the appearance of many of the people a few weeks after the bread-fruit season has commenced. For the chiefs it is usually dressed two or three times a day; but for the peasantry, &c. seldom more than once during the same period.

The tree on which the bread-fruit grows, besides producing two, and often three, crops in a year, furnishes a valuable gum, or resin, which exudes from the bark when punctured, in a thick mucilaginous fluid, which is hardened by exposure to the sun, and is serviceable in rendering water-tight the seams of their canoes. The bark of the young branches is used in making several varieties of native cloth. The trunk of the tree also furnishes one of the most valuable kinds of timber which the natives possess. It is of a rich yellow colour, and assumes, from the effects of the air, the appearance of mahogany; it is not tough, but durable, when not exposed to the weather.

It is probable, that, in no group of the Pacific Islands, is there a greater variety in the kinds of this valuable fruit than in the South Sea Islands. The several varieties ripen at different seasons, and the same kinds also come to perfection at an earlier period in one part of Tahiti than in another; so that there are but few months in the year in which ripe fruit is not to be found in the several parts of this island. The missionaries are acquainted with nearly fifty varieties, for which the natives have distinct names—these, as collected by one of the first missionaries, I have by me, but it is unnecessary to insert them—the principal are the *paea*, artocarpus incisa, and the *uru maohe*, artocarpus integrifolia."

Whether we regard the richness and beauty the bread-fruit tree imparts to the scenery in which it appears, the spontaneous luxuriance of its growth, the abundance of its fruit, the rapidity with which its crops succeed each other, or the suitable, pleasant, and nutritious food it supplies to the islander, it is scarcely possible for a Christian to behold it without increasing convictions of the wisdom and benevolence of the Most High, and a fresh motive for gratitude to Him who "causeth the earth to bring forth and to bud,

that it may give seed to the sower and bread to the eater, and who crowneth the year with his goodness."

SUPERIORITY OF THE GOSPEL.

Whatever motives might influence those who represented to King George the Third the advantages that would result to the West Indies from the possession of this plant, the decision of His Majesty was noble and generous; and it would afford sincere gratification to every benevolent mind, if British ships more frequently traversed the seas on errands equally bèneficial. But there is another tree infinitely more valuable—the "Tree of Life" —whose leaves are for the healing of the nations; another fruit—not the fruit

"Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,"—

but the fruit of the Spirit—the fruit unto holiness, and the end everlasting life. There is another bread, more valuable than that bread which a bountiful Providence furnishes, without care or labour, to the South Sea Islander from the prolific tree—or that manna which the Israelites did eat in the wilderness, and of which it was said, "He gave the mbread from heaven;" even the true bread from heaven—"the bread of life"—and of which He himself said, "If any man eat of this bread he shall live for ever."

ITS ADVANCEMENT IN TAHITI.

To communicate to the heathen and unenlightened nations of the earth the gospel of Jesus Christ, the London Missionary Society was formed five and thirty years ago; and one of the first efforts of that Society was to send out a ship, not to fetch the bread-fruit tree from the South Sea Islands, and leave a few beads and trinkets, or muskets and powder, among their inhabitants, but to convey to them, and to plant on their shores, the "Tree of Life." The soil was unpromising, the climate uncongenial, and long those to whom, under God, its culture was committed, laboured and watched in hope, and almost against hope, beholding it at one time cast from the shores, and being themselves obliged to fly for their lives. The gnorance and wickedness of the people—their obstinate and infatuated attachment to their idols, and violent hostility to the claims and restraints of the pure and holy religion of the Bible—the frequent and murderous wars, were such as often to occasion distress and despondency among the first missionaries and their friends at home; but though cast down they were not destroyed: the field was never entirely abandoned, and ultimately, under the Divine blessing, their labours were eminently successful, and their highest expectations more than realized. The word of God, which had long remained insignificant and unobserved as a grain of mustard-seed in the earth, began to germinate and expand; or, to adopt the expressive language of the people themselves, to grow in their hearts, until it flourished among them with a vigour and a fruitfulness scarcely inferior to the luxuriance of the bread-fruit groves that furnished their daily sustenance.

Having already presented our readers, in former sketches, with an outline of the history of the commencement of this astonishing and still extending work, it is not necessary now to do more than refer to it.

STATE OF OTHER COUNTRIES.

But there are still, in the Pacific ocean, large and populous islands, whose inhabitants appear willing and desirous to receive Christian instruction, but who are destitute of that knowledge which is able to make wise unto salvation; and there are, in other parts of the world, vast moral deserts thickly peopled with immortal beings perishing for lack of knowledge. That knowledge we possess in abundance, with every representation of their misery that can excite our sympathy or our commiseration—every motive that can influence our purposes, in the sense of obligation, and the constraining love of Christ. We are furnished with every facility we can desire for communicating the bread of heaven, the water of life, to the millions that are destitute; and we have the command of our Saviour to go into all the world, to teach all nations. Let us pray that God would more deeply affect our minds with these things. Let us devise, in our own minds, and consult frequently with those of our friends, the friends of our species, and the friends of our Saviour, how the means may be most speedily and abundantly furnished for sending the gospel—how we may most effectually engage personally in this delightful and important work, and how a greater number of suitable messengers may go forth to proclaim, among the nations, that name which is above every name. Above all, let us, in the closet and in the family, as well as in the public sanctuary of God, earnestly wrestle with the Most High, in prayer, that the Spirit may be more copiously poured out from on high: then shall the wilderness become as a fruitful field, and the fruitful field be counted for a forest.

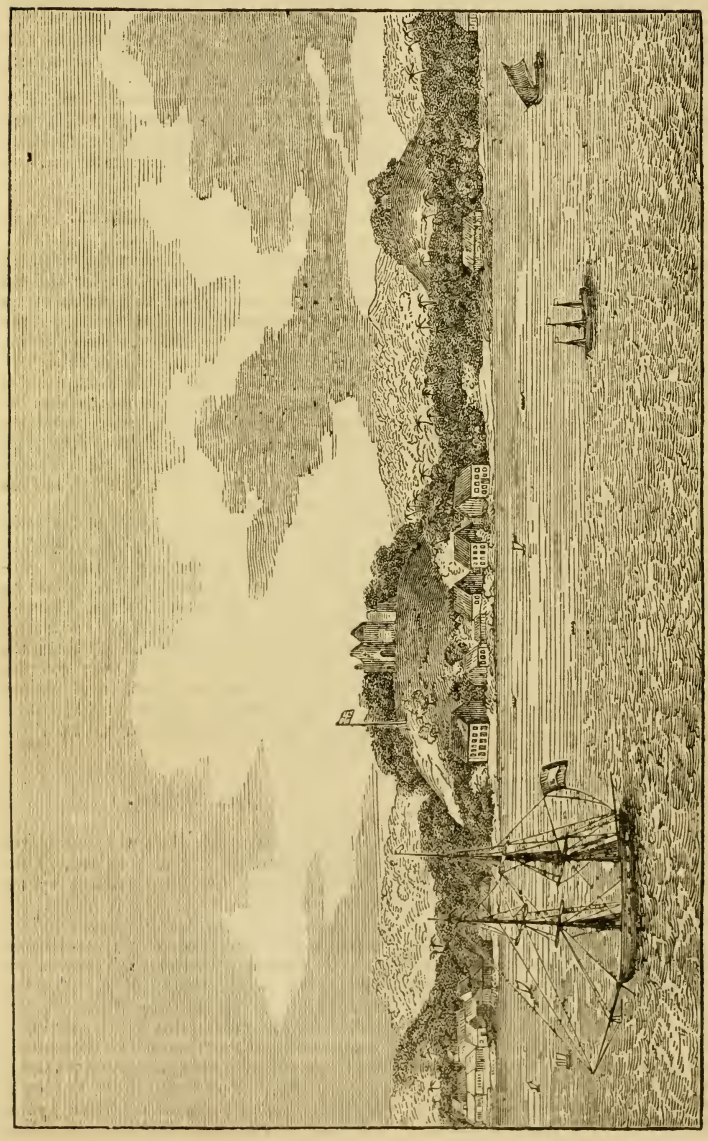
These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill, Price 1d. each, or 5s. per 100.

J. Westley and Co. 27, Ivy Lane.

No. LIV. JULY, 1831.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



MALACCA.

MISSIONARY SKETCHES, No. LIV

JULY, 1831.

MALACCA.

In No. XXVIII. of this publication we some time since presented to our readers a view of the Anglo-Chinese College House at Malacca, and, in connexion with that subject, gave then a brief account of the commencement and progress of the Malacca mission. The engraving of the present Sketch represents Malacca itself as viewed from the sea. As some of our readers may be but imperfectly acquainted with this part of India, we shall supply them with some information respecting the country in which this station is situated.

The town of Malacca is the capital of the peninsula of the same name, which peninsula forms the southern extremity of India, and consists of a long narrow strip of land, almost an island (as the geographical term imports), being joined by the isthmus of Kraw, where the land is narrowest, to the mainland, and more immediately to the Birman empire, Siam, &c.; on all the other sides the peninsula is bounded by the Eastern Ocean. In length it may be estimated at 775 miles, and the average breadth is about 125 miles. The isthmus of Kraw is 97 miles in breadth. A range of very bleak mountains runs through this peninsula from one end to the other, giving rise to innumerable streams, which, on each side, fall into the sea, so that the inhabitants are favoured with a good supply of water. It also abounds with wood, being in a great measure covered with a thick and impenetrable forest. There is abundance of fish in the rivers, and the fruits are plentiful and excellent; but there is not sufficient grain for the supply of the country. The inhabitants are for the most part of the race called Malays, and are said to have come originally from Sumatra. Besides the Malays, who inhabit the coast, the interior and the mountains are inhabited by another race, who are supposed to have been the original inhabitants. The Malays call them *Samangs*, and those in the lower districts of the country are somewhat civilized: the Samangs of the mountains, on the contrary, are complete savages, wandering through the forests in search of wood and game, having no fixed habitations.

The Malays, as a people, are exceedingly ferocious and vindictive, faithless and treacherous, fond of conquest and plunder, much given to habits of piracy, and dreadfully cruel to enemies and strangers. They are, however, in some measure intelligent and active, and exhibit evident marks of advancement in the arts of civilization.

The peninsula is besides inhabited by people from several of the neighbouring countries and islands, who have formed colonies there. The prevailing religion is the Mohammedan, as being that of the Malays, who are more numerous than any other people inhabiting the peninsula. The natives were originally, it is probable, idolaters; and the Mohammedan delusion is supposed to have been introduced by the Arabs, when, long since, they took possession of the country.

Near the southern extremity of the peninsula and the western coast, lie a number of islands, among which are Singapore and Pinang, where the Society has likewise stations.

THE TOWN OF MALACCA.

The town is situated near the southern extremity of the peninsula, on the western coast, upon the straits which bear its name. It is of considerable size, having several spacious and handsome streets. Many of the houses are built of stone. Large ships may safely ride in the roads, about a mile and a half distant. The entrance to the river by boats is of great difficulty, except when the tide is above a certain height. This town has been several times alternately in the hands of the Dutch and English: it is now in possession of the latter.

The population of the district of Malacca, including town and country, is computed to be from 25,000 to 30,000; of whom two-thirds live in the town of Malacca and its vicinity, and consist of Malays, Chinese, Arabs, Klings (or *Malabars*), Low Portuguese, Dutch, and English. Of these the greatest number are Chinese, who compose considerably more than one-third of the aggregate population of the district. The number of Malays is supposed to be about 10,000.

THE MISSION.

The mission to this place was commenced at the suggestion of Dr. Morrison, in the year 1815, and was distinguished by the labours of the late excellent Dr. Milne. The establishment of the Anglo-Chinese College at this station has given to it a peculiar interest. Here the Chinese translation of the Scriptures was first printed, and still continues to be printed and supplied to the surrounding stations, together with a vast number of religious tracts, both in Chinese and Malay, and portions of Scripture in the latter. Hence, likewise, and also from the other Ultra-Ganges' stations, are continually poured forth, by any means that may offer, these

invaluable publications, which, there is reason to believe, find their way even into the remote provinces of China itself, besides being freely scattered among the islands of the Indian Archipelago. Mr. Thomsen, our missionary at Singapore, in a letter, dated Feb. 1830, writes, "The Chinese press at Malacca is a powerful means for diffusing the Saviour's knowledge through eastern Asia." Malacca is also the preparatory station for most of our missionaries who go out to labour at the Ultra-Ganges' stations. Here they may enjoy every facility for making progress in the Chinese language, which is so generally spoken in these parts, and may possess themselves of a large stock of valuable information before they enter upon their appointed labours.

As to direct missionary labours pursued at the station, Mr. Kidd had, during the past year, three short services, in Chinese, on the Sabbath, and, besides, had undertaken to perform the duties of English chaplain. The boys of the Anglo-Chinese College, and of the mission schools, were also catechised. There were two Chinese services during the week. Mr. Josiah Hughes, appointed by the Directors to Malacca, by a kind Providence, has arrived in safety at the station. Mr. Kidd much needed the assistance of another missionary.

ANGLO-CHINESE COLLEGE.

This institution still continues to be an instrument of no inconsiderable usefulness. Many youths enjoy its advantages, which are calculated to incline their minds to the truth; and though there may have been but one instance among them of a change of heart, yet we hope the Christian instruction they receive will not be altogether in vain, but, at least, dispose them to listen to the claims of Christianity with much less prejudice when they come to riper years, if it should not now impart to their minds serious impressions, which, by the grace of God, may eventually result in convincing them of sin, and bringing them to the Saviour. May it please the Great Author of all Good so to vouchsafe his blessing upon this interesting institution that it may be an abundant source of light and truth to the benighted Chinese and the inhabitants of the surrounding countries. And great, indeed, are the spiritual wants of those countries. In India beyond the Ganges, alone, the population is said to amount to at least 300,000,000; and the total number of missionaries labouring in that part of the world is—only about *thirty; one to ten millions of souls!*

In closing our notice of this important branch of the mission it may not be unacceptable to our readers to see distinctly the object of the college, which is as follows:—*The reciprocal cultivation of Chinese and European literature. On the one hand, the Chinese language and literature is made accessible to Europeans; and, on the other hand, the English language, with European literature and science, is made accessible to the Ultra-Ganges' nations who read Chinese; viz. those of China, Cochin-China, the Chinese colonies in the Eastern Archipelago, Loochoo, Corea, and Japan. The Malay language and Ultra-Ganges' literature, generally, are included as subordinate objects.*

LEANG-A-FA.

The Chinese, Leang-a-Fa, who is now zealously engaged, as an assistant to Dr. Morrison, in preaching the Gospel to his countrymen in China, received his first serious impressions of the truth while engaged as a printer at the Malacca mission.

It was not till the summer of 1816 that any individual of the Chinese, connected with the mission, had manifested a serious wish to make a public profession of Christianity. In that year a more than usual attention to the Gospel was observed in Leang-a-Fa, and he professed his determination to take up his cross and follow Christ. Means were used to inform him more fully on the nature of a true Christian profession. Frequent seasons of private conversation and prayer with him were appointed. At length, after a due course of probation, he was baptized by the late Dr. Milne, on the 3rd of November, 1816, and, according to his own particular wish, at twelve o'clock in the day.

He belonged to the province of Canton, in China, and, at the time of his conversion, was about thirty-three years of age, and unmarried. His only relatives living were his father and brother. He could read a plain book with ease, but had received only a common education. He was of steady character and frugal habits.

With respect to his former life he observed, "I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin, yet I have been occasionally guilty of drunkenness and other kindred vices. Before I came hither I knew not God. Now I desire to serve him." He arrived at Malacca with Dr. Milne, from Canton, in April, 1815.

EXTRACTS OF A LETTER FROM LEANG-A-FA, RECENTLY RECEIVED.

This letter is addressed to the Directors in Chinese, is dated Dec. 15, 1830, and was accompanied by a translation by Dr. Morrison. It begins,—

"Hereby are presented salutations to all who with warm hearts perseveringly love the Saviour. Venerable sirs, peace and bliss be your's! I, relying upon the name of our Lord, thank and praise the most high God for his great mercy in causing you all to cherish this affection to, and constant belief in, the truths of the gospel of the Saviour; and not only yourselves having this ardent love to the Lord, but being also desirous to propagate the gospel among all nations under

heaven. This is truly loving others as one's self in the highest degree.

"I have this year, with a new believer who is of one heart and mind with me, travelled through several places, distributing little gospel-books, persuading men to believe and trust in Jesus, and honour and receive the gospel. Of these little books we distributed seven hundred. Though many received them, it was difficult to find sincere believers; for in this place there are those who have received the Papa's [Pope's] religion, and they are commonly bought with money to believe and receive the Roman Catholic religion. I could only sow the seed of the gospel and pray for the grace of the Holy Spirit to vivify the gospel seed and convert men's hearts.

"Although at present there are not many who have received the gospel, it is still our's, with great zeal and faith in the Saviour, to persevere every one in the performance of his duty, according to the 9th and 10th verses of the seventh of Gal.—'Let us not be weary in well doing, for in due season we shall reap if we faint not,' &c. These words of holy Paul exhort us with constant hearts to practise goodness; that we should not cease; and in the life to come we shall enjoy happiness that shall never cease—eternal joy!

"At present we live in different places, and cannot see each other; but let us ardently and constantly love the Saviour, and then, though we cannot see each other, our souls can have communion. I desire that in the coming life we may meet above in the heavenly regions to unite in the praises of the Lord. My salutations to all who ardently love the Saviour. The grace of the Lord and Saviour be for ever with you. Amen."

Thus, Christian friends, we have endeavoured to excite your interest in behalf of another of the society's missions; and we would persuade ourselves that some among you are aroused, by the facts we have set before you from time to time, concerning the poor heathens in various parts of the world, to feel more deeply for them in their lost and degraded state—to pray more fervently for them—and to contribute, to the utmost of your means, towards sending to them the gospel of Jesus Christ. And let none of you suffer yourselves to be moved away from this last Christian duty by the notion that your contributions are too small to be of use, or that you are too young to be engaged in such objects, or that you are too poor. Remember that many thousands of pounds of the society's income are made up of *pence* and *shillings*; that we cannot too early be found in the performance of a positive duty; and that of those who cast money into the treasury, when He beheld them who shall judge the world, the *poor* widow only obtained his praise, who "of her want did cast in all that she had, even all her living."

It was recently related by the Rev. Dr. Raffles, at the General Meeting of the Wesleyan Society in London, that at a missionary meeting held at Liverpool, where there are resident many natives of Wales, a Welsh minister was requested to address to those present upon that occasion a few words in Welsh. This he immediately did; and what he said produced such a powerful effect upon his countrymen, that the doctor and others who were ignorant of the Welsh language had the curiosity to ask him what he had said to them. "Oh, I talked to them about the *pennies!*" "The pennies!—and what what did you say about the pennies?" "Why," said he, "I told them, Some of you say, 'We cannot give more than a penny a-week; and what good will a penny do?' As I came over the hills in my way to Liverpool I saw a little rill; and I said, 'Rill, where are you going?' 'Oh, I am going down to the larger stream.' 'Stream, where are you gliding?' 'Oh, I am gliding to the large river Mersey.' 'Mersey, where are you going?' 'Oh, I am going down to Liverpool.' 'And what will you do at Liverpool?' 'Oh, I shall take the ships out of the docks at Liverpool, and carry them out to the sea, and there I shall toss them about like a feather, and carry them away to a distant country; and then, by and by, I shall bring them back again laden with the produce of other lands.' And so I say, 'Pennies, where are you going?' 'Oh, we are going to the Missionary Association.' 'And, shillings, where are you going?' 'Oh, we are going to the Missionary Branch Society.' 'And half-sovereigns and sovereigns where are you going?' 'Oh, we are going to the Auxiliary Missionary Society; and when we get there we shall go to London.' 'And when you get to London what will you do?' 'Oh, we shall take out Missionaries and Bibles, and carry them away to the utmost ends of the earth; that wherever the face of a Briton is seen, Britain's God, and Britain's Bible, may be known and loved.'"

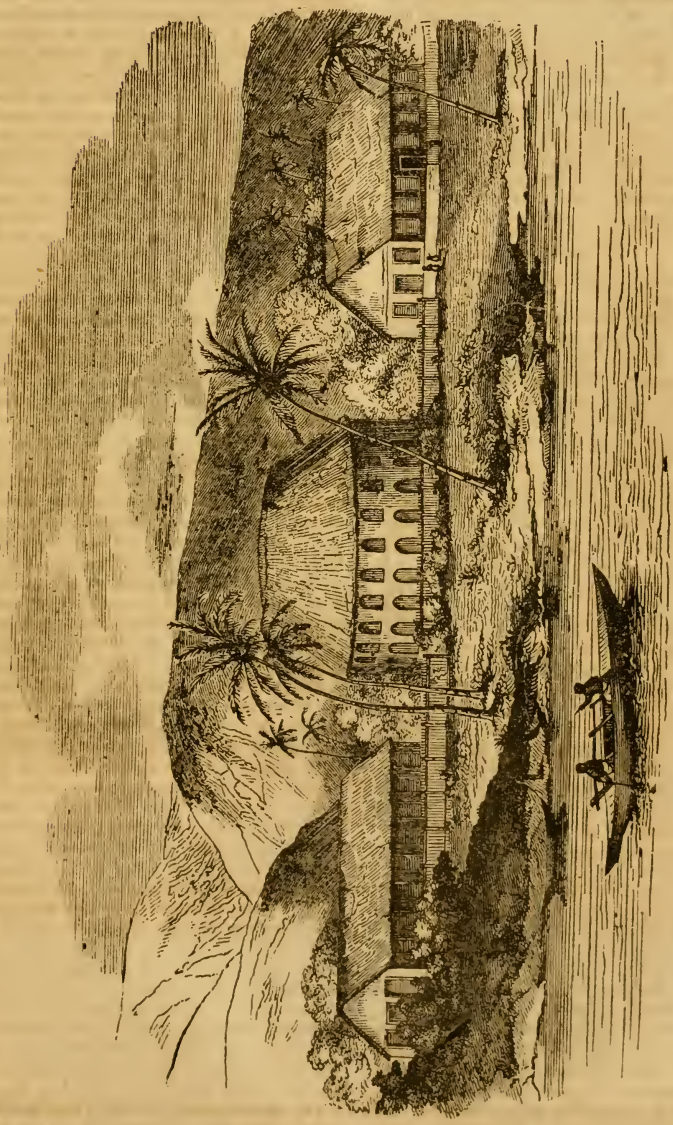
These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill, Price 1d. each, or 5s. per 100.

J. Westley and Co. 27, Ivy Lane.

No. LV. OCTOBER, 1831.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



THE MISSION CHAPEL, SCHOOLS, AND MISSION HOUSE, AT WILKS'S HARBOUR.

MISSIONARY SKETCHES, No. LV.

OCTOBER, 1831.

THE MISSION CHAPEL, SCHOOLS, AND MISSION-HOUSE AT WILKS'S HARBOUR.

This station is situated on the north-western coast of Tahiti, and has been called by different names both by the missionaries and the natives; as Hope Town, Papeete, and Paofai. Paofai is the name of a very small part of the land near the missionary's house. Papeete is the name of a stream of fine water which falls into the harbour a few hundred yards to the east of the chapel. In the more recent records of the Society, however, it is uniformly called Wilks's Harbour, which name it derived from one of the venerable founders of the Society now deceased—the Rev. Matthew Wilks.

THE HARBOUR.

The harbour itself is bounded on the south-west, the south, and on the north-east, by one of the finest sweeping shores imaginable, ornamented with groves of majestic cocoa-nut trees, bread-fruit trees, &c. It is defended on every other point by a coral-reef, which, in the widest part, is about three quarters of a mile from the shore, except the entrance into the harbour, where there is an opening in the reef, on the north-west, about 300 yards wide, having a sufficient depth of water for ships of considerable burden. It appears to be the most common anchorage for vessels touching at the island; and it is observed by a recent navigator that were it not subject to long calms and very hot weather, in consequence of being more to the leeward than the other harbours in this part of the coast of Tahiti, it would certainly be the best. There is good anchorage for almost any number of vessels, secure against all winds, and from eight to fourteen fathoms of water. In the most sheltered part the shore is so bold for some distance that vessels frequently moor to a tree on the shore. There is plenty of excellent water at hand; and the natives have built a stone pier, with strong posts inserted for facilitating the heaving down of ships. From this harbour there is a road within the reef to another harbour, called Taune, about two miles distant eastward, which is likewise good and convenient for vessels not of a large size.

Wilks's Harbour is of an irregular, oval form, the longer diameter being about one mile, and the shorter three quarters of a mile. In the centre is a beautiful, small, coral islet, almost circular, adorned with cocoa-nut trees and many fine shrubs. This was a favourite residence of the late King Pomare, whose house, and that for his chiefs and attendants, are yet standing under the agreeable shade of tropical plants. This small island, which the natives call *Motu-uta* (i. e. *island near shore*), affords a good general view of the central part of the settlement, including the chapel, schools, and house of the missionary. The hills and mountains also rise with much beauty and grandeur behind the margin of level ground on which the settlement stands. This level ground, covered with the finest fruit-trees, varies in width in different parts from one quarter of a mile to one mile. The lower hills immediately behind the settlement are finely contrasted with the majestic mountains in the distance; the former being rounded, and of a light verdure, with few trees, and having patches of naked earth or indurated clay, of various colours, from white to a deep red, while the latter present a vast collection of sharp, peaked, and broken summits, and of the deepest verdure conceivable, being covered to their very top with trees of every size. On a narrow and steep ridge of one of these mountains is a part called the *Pari*, or Place of Defence. This, in times of war, was frequently resorted to. It would occupy an European several hours to reach the Pari, which is a narrow part of the ridge that could easily be defended in front against any persons coming up the mountain; nor would it be much liable to assault from above, nor on the flanks, owing to the steepness of the sides of the ridge. There do not appear any marks of its having been strengthened by any artificial means. The summit of this mountain gives some enchanting views of the valleys, which are very deep and of remarkable fertility, and separate the mountain from its still higher neighbours. Hence is also seen a vast extent of ocean, with the island of Eimeo and its comprehending reef, from fifteen to twenty miles to the north-west, and the islands of Tetaroa, about thirty miles to the north.

THE SETTLEMENT.

The settlement, or station, comprehends a part of the district of Paré, which lies eastward towards Haapape, and the entire district of Faa, which lies immediately adjoining to the westward. The district of Paré, which extends as far as One Tree Hill, about five miles, is an exceedingly fine and fertile portion of the island, and is, on many accounts, interesting. The chapel, the schools, and the missionary's house, are all in Paré, being built near where it joins the district of Faa. In this district, also, in a valley called Hautaua, was held the first public prayer-meeting in Tahiti. The district of Faa lies west of Paré, from which it is divided by a stream of good water flowing from one of the beautiful and fruitful valleys which adorn this

settlement. Faa is upwards of four miles in extent to its junction on the west side of the island with Atehuru. It contains a considerable quantity of good land, and was formerly very populous. In this district, about a mile from the missionary's house, the late Pomare landed, December, 1821, on his way to Haapape from Bunaauia, and where, after lingering a few days under the shade of a fine grove of cocoa-nut trees, planted by his father, he died, having suffered great pain, but without manifesting much fear of death.

The above particulars are chiefly from the Report of the Deputation to the Directors, on their visiting this station in July, 1823.

MOUNT HOPE, WILKS'S HARBOUR.

This was formerly the residence of Mr. Crook, and is thus described by Mr. Ellis in his Polynesian Researches:—

"On the brow of a hill, forming the commencement of a range extending from the vicinity of the shore to the lofty interior mountains, Mr. Crook formerly, at this station [Wilks's Harbour], had erected his abode. Having waited on the queen, and other members of the royal family residing with her, I walked up the hill, which Mr. Crook had designated Mount Hope, and was happy to find himself and family well. The situation he had selected for his abode, though inconvenient on account of its distance from the settlement, and the fatigue induced by the ascent, had nevertheless peculiar advantages; the air being remarkable pure, the temperature generally cooler than on the adjacent lowlands, and the prospect most delightful and extensive."

Mr. Ellis adds, "With his agreeable family I passed the remainder of the day, and the following, which was the Sabbath. The congregation at the public religious services consisted of about five hundred hearers, who were in general attentive. The singing was good, and the voices of the men better than I have heard elsewhere. The female voices are generally clear and distinct, and they sing well at most of the stations, but the voices of the men are seldom mellow or sonorous."

COMMENCEMENT OF THE STATION.

Mr. William Pascoe Crook was the first missionary who occupied this station in about 1818, and was one of the first sent out by the Society in the ship Duff, in 1797. After a short residence at the Marquesas, which he chose for the scene of his earliest labours, Mr. Crook returned to England, and, in 1803, proceeded to New South Wales, where he resided till 1816, when he rejoined the missionaries in Eimeo. In 1818 he removed to Tahiti, having been invited to the station at Wilks's Harbour. Here he appears soon to have had encouraging tokens of success, as he mentions the number of *seventeen* among the natives whom he was disposed to consider as *real Christians;* and in June, 1820, the church consisted of sixty-nine members.

Mr. Crook's time was now much taken up in a medical capacity, and an hospital was erected for the reception of female patients, another for males being contemplated. A new and commodious mission-house was next erected in the front of the public road, which was done by the natives without any expense to the Society.

ERECTION OF A CHAPEL.

"On the 5th of June, 1823," say the Deputation, "the foundation-stone of a new chapel was laid here by young Pomare, in the presence of the queen, his sister Aimata and her husband, the missionaries, the deputation, the native chiefs, and the inhabitants of the district. The ceremony was accompanied with hymns of praise, a dedication-prayer, and discourse by Mr. Crook, from the words, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. The greatest order and quietness prevailed; the people sat upon the ground, under the shade of overspreading trees.*

"A feast, upon the usual magnificent scale, was prepared, of which a thousand persons partook. The provisions were divided into portions, according to the various classes of guests, namely, the royal family and chiefs, the missionaries and the deputation, the enrolled members of the church at Papeete [Wilks's Harbour], the baptized who were not members, the unbaptized, and the convicts (those who for their offences were employed on the public works), and, lastly, for the English residents in the neighbourhood. These, like the multitude whom the Redeemer miraculously fed in the wilderness, sat down by hundreds, and by fifties, for 'there was much grass in that place.' After all had eaten and were satisfied, they gathered up the fragments, that nothing might be lost, and carried to their homes food enough for another feast there. Some of those persons (and there were many) who remembered the bloody rites and other enormities of past times, when the foundation-stone of a marae was laid, or the first stake driven of a new house for the king—when new houses were necessarily frequent from the fragility of their materials and structure—were deeply affected at the contrast presented to their eyes and their hearts this day. Then the work was begun in murder: out of the assembled multitude the prince or the priest would suddenly mark one at least for slaughter, when on a secret signal, understood by the ruffians employed, the brains of the victim were knocked out, or he was run through with a spear—and the body, warm, bleeding, palpitating with unextinguished life, was hurried into the hole, dug for the coral block or the wooden post, which being forthwith planted upon his breast, the earth was trodden down about it by savages, who had no more sympathy with human suffering than the soil beneath their feet, and placed

* The chapel is now five [illegible].

as little value on human life as the stones and the logs of which their king's houses or their devil's houses (the maraes), were built."—*Journal of Voyages and Travels.*

Mr. Crook left Wilks's Harbour in October, 1823, and removed to Taiarabu, from which time the former ceased to be the residence of a missionary, till November, 1825, when Mr. George Pritchard, with the concurrence of his brethren, made it his residence. It is to be feared that the people received much moral injury during the time this post was vacant, from the intercourse of crews of vessels which entered the harbour subsequently to Mr. Crook's departure. The presence of Mr. Pritchard was, therefore, greatly needed, and he soon resumed the English service commenced by Mr. Crook, for the benefit of the seamen belonging to the ships in the harbour.

Since the settlement of Mr. Pritchard at this station, he has commenced an English and Tahitian Dictionary; and opened a school on the Lancasterian plan, with good attendance.

The following extract from the Society's Annual Report for 1831 is the latest published account of the subject of our present sketch:—

"The increase of traffic, and the accumulation of property by the people, favour their advancement in civilization, and more enlarged acquaintance with mankind, but it exposes them to peculiar temptations and much distress. Notwithstanding these circumstances, the schools continue to prosper. Three of the senior boys and an equal number of young females have been united to the church. The attendance on public worship is undiminished. Ten persons have been added to the number in Christian communion; but, on account of their intemperance, occasioned by the inordinate use of ardent spirits brought by traders, thirty-six have been excluded. In order to afford more convenient accommodation to foreign visiters, a small chapel was erecting for English worship, and Mr. Pritchard continued to preach in English to the seamen resorting to the harbour. In the last Report it was mentioned that Mr. Pritchard had proposed an Institution for the Education of Native Teachers. This has since been established, and the missionaries anticipate very favourable results from the advantages its members will receive. The institution was commenced with five individuals, of which number one was expelled for intemperance. When the last accounts were sent away, the number of students was ten, and two more were expected. Two had died, and one had been sent to Tubuai."

From a review of the reports which have been received from year to year concerning this station, since its first occupation by Mr. Crook, it is evident that progress has been made in the great object of the mission, notwithstanding the more than ordinary difficulties to be encountered by the missionaries in their efforts to instruct the people in the ways of truth and godliness, owing to the constant influx of foreign shipping, and the consequent intercourse of the natives with foreigners, who scruple not to introduce among them their own evil practices, and thus hinder the sacred work of God. Yet we have reason to hope, Christian friends, that by the persevering efforts of our missionaries—by a holy and consistent example—and by the exercise of a proper discipline, combined with the diligent teaching of the pure doctrines of Christianity, the evils which we have so much to lament will gradually lessen; and that the masters of vessels calling at the islands will at length be so far enabled to appreciate the advantages of trading with a people who are taught *to do justly,* and *to love mercy,* instead of being dishonest and cruel, as to use all their influence to prevent the labours of the missionaries from being counteracted, either by the introduction of ardent spirits or the misconduct of seamen. Finally, we are bound to give thanks to God, that it hath pleased him to grant so large a measure of success to this section of the Society's labours; that the fair scenes we have been describing are no longer the *habitations of cruelty,* but the abodes of a people who profess themselves to be on the Lord's side, and who have at least been turned from dumb idols, and, in many instances, to serve the living God.

"What unaccustomed sounds come from those shores,
Charming the lone Pacific? Not the shouts
Of war, nor maddening songs of Bacchanals;
But from the rude Marae, the full-toned Psalm
Of Christian praise.—A moral miracle!
Tahiti now enjoys the gladdening smile
Of Sabbaths. Savage dialects, unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal Amen." CONDER.

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No. LVI. JANUARY, 1832.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

CASTRADES, A VILLAGE IN THE ISLAND OF CORFU, HAVING A MISSION-SCHOOL.

MISSIONARY SKETCHES, No. LVI.

JANUARY, 1832.

THE GREEK MISSION.

Greece, which, in ancient times. was renowned as much for its gross idolatry and superstition as for its military prowess, literature, and fine arts, received the Gospel in the first century of the Christian era. In Greece the great apostle to the Gentiles presented to the ages to come an illustrious example of missionary zeal, in going from city to city, preaching the word of the Lord. Here are still *the regions of Achaia* of which we read, and the remains of the once famous cities of *Corinth* and *Athens*, in which last, it will be remembered, Paul preached to those who worshipped *the unknown God*. With the Greeks, the apostle tells us, the preaching of Christ crucified was esteemed *foolishness;* and it is recorded, that some of the Athenians *mocked* when they heard of the resurrection of the dead. The Gospel, however, by the labours of the inspired apostles, in due time, had free course, and was glorified among this people. Numerous churches were planted, and it is probable that Christianity was spread over Greece at a very early period. But, alas! it soon became corrupted, according to the apprehensions of the apostle, as expressed in his second Epistle to the Corinthians (xi. 3.)—*lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ*. Scarcely a century had passed away, when the Greek converts began to mix up with the Gospel a great deal of *philosophy and vain deceit*, and to introduce those pomps and vanities into the services of their churches which in time rendered them as bad as heathen temples. Thus they went on, century after century, till their minds became involved in all the ignorance, superstition, and idolatry, which characterize the Church of Rome: and in this mournfully fallen state they continued till the fifteenth century, when, to complete their moral degradation, the Greek empire was conquered by the Turks, who exercised over the vanquished the most despotic rule. This galling yoke they bore four hundred years, till recently, when, after a cruel and desolating war with their oppressors, they obtained their liberty. A little of the light of knowledge, however, began to manifest itself to the nation about the middle of the last century; but it was not that which maketh wise unto salvation.

Having endeavoured to give our readers some idea of the process by which this highly interesting people have become so much in need of missionary exertions, we shall state what has been done by the Society on their behalf. The object of the Greek mission, from the commencement, was—*the revival of pure religion in the Greek church among the inhabitants of Asia Minor and the Greek islands*. The attention of the Society was directed to this object as early as 1809, and some steps were taken to send out a missionary, but no permanent efforts were made till 1811, when Mr. Blomfield was sent to Malta as a station introductory to the mission to Greece. Very shortly after his arrival, he obtained leave to preach, and in the course of two months his congregation on the Sabbath-day, chiefly of English residents, exceeded one hundred. In 1813, in the midst of much usefulness, it pleased God to remove Mr. Blomfield by death, and it was not till the year 1816 that the Directors were enabled to supply the station, by sending out Mr. Isaac Lowndes, who was to stay there for a time, to learn the Italian language and improve himself in modern Greek, before going to the Greek islands. Being at length prepared to proceed to the islands as soon as another missionary should arrive in Malta to occupy his place, the Directors, at the end of 1818, sent out for that purpose Mr. Samuel S. Wilson, who arrived in January, 1819. During Mr. Lowndes's residence in Malta, his ministry and other labours were useful in several instances among the English, and his congregation usually consisted of a hundred persons. He removed to the island of Zante in April, 1819, where he took up his station, having previously visited the islands of Cephalonia and Ithaca. He now sought to perfect himself in modern Greek, and commenced translating into that language. He also undertook the office of Secretary to the Bible Society of Zante. Mr. Wilson zealously carried on Mr. Lowndes's labours in Malta, preaching in English twice every Sabbath and successfully distributing tracts. He was also chosen a joint Secretary of the Malta Bible Society. In the former part of 1820, Mr. Lowndes made a journey into Greece, to ascertain the best mode of imparting religious knowledge in that country. In 1821, the Government permitted Mr. Lowndes to preach in the garrison chapel in Zante whenever he thought proper.

In 1822, Mr. Lowndes, with the concurrence of the Directors, removed to Corfu, his present station. In the same year, Mr. Wilson, from the unfavourable state of affairs in Greece, was instructed to return to England, but was again sent out in July 1823, and had the gratification, on his return to Malta, of finding his congregation, which he had left under the care of Rev. Mr. Temple, American missionary, increased to about 250 hearers, of whom a considerable number gave evidence of genuine piety. In the following year Mr. Wilson visited some of the Greek islands, and proceeded to the continent, where

posed of a large quantity of books and tracts. Since then, with the exception of an absence in 1830, on account of the health of Mrs. Wilson, when he revisited England, Mr. Wilson has continued at Malta with increasing usefulness.

As regards the success of the Greek mission, the following quotation from the Society's report for 1828, is equally applicable to the present time:—"This important object (the revival of pure religion in the Greek church, &c.) has never been lost sight of by the Directors; and though in its prosecution they have had to encounter various difficulties, they feel assured they have not altogether been unsuccessful. The extensive circulation of the Scriptures, and of many religious works and school-books in modern Greek and Italian, which they have been instrumental in promoting, had nothing else been done, would alone richly compensate for all the labours and expenses which have been bestowed on this mission."

The total numbers of valuable and appropriate works, in modern Greek and Italian, translated and prepared by Messrs. Lowndes and Wilson, and distributed during the last three years in Greece and the islands, and other countries bordering on the Mediterranean sea, are as under:

In 1828....	12,651.
1829....	8,789.
1830....	7,272 bound and covered 2,810 tracts. [books

CORFU.

Corfu is one of the seven islands composing the "United States of the Ionian Islands," which were consigned to the protection of Great Britain in 1815. It is situated in that part of the Mediterranean called the Ionian Sea, near the coast of Albania, and is said to be about 45 miles in length and 24 in breadth. It was anciently known by several other names, but chiefl by that of Corcyra. Though not the largest of the Ionian islands, it is the most important, on account of its maritime strength, and is the residence of the representative of his Britannic Majesty, who is called the Lord High Commissioner. The population is about 60,000, who, with the exception of 3000 Jews and a number of Greeks attached to the Romish church, are professedly members of the Greek church. The lower orders of the people are very superstitious, and among the higher classes infidelity, or indifference to the forms of religion, is said to be exceedingly prevalent. The towns and villages of the island are stated to be 130.

The capital, called Corfu (and in ancient times also Corcyra), where our missionary resides, is situated on the eastern side of the island, on a promontory. It is extremely strong, but neither large nor well built. A University was founded here by the late Lord Guildford, which still exists, though in a less flourishing state than during the lifetime of its founder.

The following notices of the island and city are taken from a work by the Rev. Ruf Anderson, Assistant Secretary of the American Board of Commissioners for Foreign Missions, who visited Greece in 1829, and published his Observations in 1830.

Cultivation of the Olive.

The number of olive trees on the island of Corfu is immense. They make the country, when viewed from certain points, to resemble a forest. Of grain enough is not raised to supply a fourth part of the demand, and vegetables are strangely dear in the market. The chief attention of the Corfiotes is given to the olive, and the moral consequences of this are important. As the soil requires very little labour, the people are idle a great part of the year, and this idleness is the parent of a melancholy train of vices. Often the spring gives promise of great fruitfulness, and as this naturally leads to sanguine expectations and extravagances, pecuniary embarrassment is frequently the result, even when this early promise does not prove fallacious. There is also a singular complexity and minuteness of division in the right of property, leading to misunderstanding and excessive litigation. We were assured that the government is endeavouring to introduce greater simplicity into the social relations of the people, and thus improve their character and condition; but the moral evils which afflict Corfu will never be corrected by legislation, without the regular preaching of the Gospel in the towns and villages—*a blessing not now enjoyed by any of them.*

St. Spiridion.

The cathedral in the capital contains the relics of Spiridion, the patron saint of Corfu. The honours here rendered him are a striking specimen of Christian idolatry. The Corfiotes believe they possess his body, which they preserve in a silver shrine, partly overlaid with gold. This is deposited in a small chamber on the left side of the altar, which occupies that part of the chancel called the sanctuary. The whole is admirably contrived for effect. Even at noon but a dim light from a couple of lamps glimmers on the coffin. Highly ornamented pictures could just be seen around. Three votaries entered while we were there. They crossed themselves, bowed, kissed the shrine with every mark of profound veneration, and retired—to be succeeded by other votaries, and others still, through every hour of the day. Here was superstition—idolatry. Four times a year these relics are carried in solemn procession about the city, when the sick and the lame are brought into the streets to be overshadowed by them. An oath taken over the shrine of St. Spiridion is more efficacious with the Greeks of Corfu than one administered under any other circumstances.

The Priesthood.

It does not appear that the priests of the island make any effort to restrain the superstitious veneration of the people for relics and

pictures. Indeed the religious influence of these priests cannot be great; for, though their morals are not particularly bad, their ignorance, as a body, is extreme. Idleness and apathy are represented as common traits among them. In country parishes their education is frequently limited to the mere ability to read. In these parishes preaching is rare; in the city it is heard only during Lent, and the sermons generally are more or less filled with fabulous histories of the saints. And when it is considered that parochial visitation, for the purpose of imparting religious instruction, is unknown; and that the services of the church are in ancient Greek, which few understand, it will easily be seen that the people are in danger of being *destroyed for lack of knowledge.*

Absurd Customs.

A custom fell under our notice, while in the city of Corfu, which serves to illustrate the manners of the people; it is that of promenading in masked dresses during the carnival. Nearly two hundred might be seen on the public walks in front of our lodgings, every afternoon when the weather was good, habited chiefly in the female dress, though all were not females. The following Sabbath was terribly profaned. Maskers were seen on horseback and in phaetons, the dresses became more grotesque, martial music was brought in to animate the scene, and a comical, impious cavalcade was repeatedly followed round the esplanade by a laughing shouting mob.

Missionary Labours in Corfu.

Besides preaching in English and Greek, holding prayer-meetings, and occasionally itinerating to distribute tracts, much of Mr. Lowndes's time is occupied in a translation of the Old Testament from the original Hebrew into Modern Greek—a considerable portion of which is in a finished state.

The Greek Sunday-school consists of 75 boys, all of whom read the New Testament. Mrs. Lowndes's Sunday-schools for girls consists of 20 scholars, some Greeks and others English. The Potamo Sunday-school has an attendance of about 60, and that at Manduchio of about 70 children. There are schools for Greek girls at Corfu, Potamo, *Castrades*, and Manduchio, containing altogether about 250 scholars, who make good progress. Mrs. and Miss Lowndes* are active in the superintendence of these schools. A young woman, trained as a scholar in the Corfu school, has been appointed mistress, and is likely to be a very active and useful teacher.

* Miss Lowndes has recently visited England, with the view of fitting herself for more efficient labours in the schools.

SCHOOL AT CASTRADES.

This village, the subject of the engraving, is a part of the suburbs of Corfu, and occupies the site of the ancient town (Corcyra). As above mentioned, Mr. Lowndes has a school here, which has been established about eighteen months. In May last it underwent a public examination, which Mr. Lowndes describes as highly interesting. There were present fourteen girls, who read the New Testament, and their progress in reading, writing, arithmetic, and needle-work, was much admired. The Lady of the Lord High Commissioner of the Ionian Islands was present on the occasion, and kindly distributed the prizes. A number of girls from the town (Corfu) school were in attendance, and Professor Bambas, of the Ionian University, delivered an address. The satisfaction was general, and after that day the school had an increase of scholars, which we hope has continued. By the last accounts the number was upwards of sixty.

In contemplating the state of corrupted Christianity in which the Greek church is now found, it should be our endeavour, while we are using means to revive true religion among her members, to learn to set a higher value on our own privileges, and *beware lest any man spoil* us *through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* In proportion as we live up to our privileges as Christians will be our security and usefulness in the world, and especially in promoting the knowledge of Christ among heathen and other unenlightened nations. The interest we take in this cause will be a test of the prosperity of our souls. The more we know of ourselves as sinners, and the deeper views we have of the mercy of God in Christ, the more anxious shall we be to spread abroad that Gospel which is *the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.* The beginning of a new year is an appropriate season for self-examination. Let us put the question faithfully to ourselves, whether during the year past we have done what we could; are our consciences clear in this matter? To send the Gospel where it is not is the paramount duty of every Christian, founded on the command of our ascended Lord, *Go ye into all the world, and preach the Gospel to every creature.* Our *last* year must come, and it may be that upon which we are entering. *Let us work while it is day*, knowing that *the night cometh when no man can work.* &c.

These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill, Price 1d. each, or 5s. per 100.

J. Westley and Co. 27, Ivy Lane.

No. LVII. APRIL, 1832.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

REPRESENTATION OF A MOHAMMEDAN TEMPLE,

NEAR THE MISSION HOUSE, BERHAMPORE,

EAST INDIES.

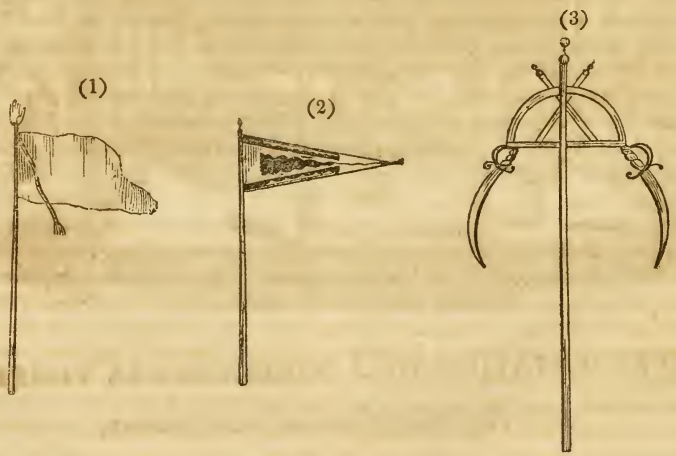
MISSIONARY SKETCHES, No. LVII.

APRIL 1832.

THE MUSSULMAN'S FEAST.

The following account of one of the Mussulman's festivals was obtained by the Rev. Micaiah Hill, of Berhampore, at the time of its celebration, from several Mussulmans on the spot.

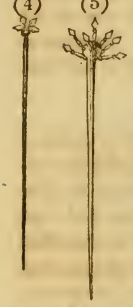
"The Mussulman's feast, or rather holidays, commenced this year the 6th of September, and lasted till the noon of the 17th. This feast always commences at the new moon. The account I received of its origin from several of the Mussulmans is the following: Husshain and Hosain were sons of Hazrutt Ali, by his wife Zuttomah.* Husshain was a famous warrior, so remarkably renowned for courage, strength, and victory, that some have magnified him till they have said he was something more than human, and that his club or weapon weighed 80,000 lbs. Husshain killed Mofeyar, who is reported to have been his slave (probably a captive taken in war, as Azeed, his son, was a king). Azeed, the son of Mofeyar, in revenge for the death of his father, sent by an old woman a dose of poison to the wife of Husshain, who was persuaded to administer the drug to her husband, with the assurance that it would increase his affection for her. Husshain, in consequence, died by poison on the first day of the new moon. Azeed hearing, a few days after the death of Husshain, that Hazrutt had a second son born, whose name was Hosain, went and slew this son with a sword, and cut off his hand, which the Mussulmans represent by carrying a hand made of metal on the top of an ensign (1). This they call *Punja;* that is, *a hand.* They carry multitudes of other banners, streamers, &c., of various forms, colours, and sizes, as the following, called *Neeshan,*(2) which I copied whilst they were dancing before our house. (3) This is another standard, called *Julfukar,* having the head bound with cloths of red and



white, but which they say should be bound with hair, to represent the hair of Husshain. The swords, of course, represent the arms of Husshain; but very few carry swords; probably their poverty, combined with the vigilance of the police, prevent them, and in lieu of them

* *Hussan* and *Hoscin*, sons of Ali, by Fatima, one of the daughters of Mahommed.

they substitute pieces of cloth, hanging down the length of two or three feet. (4) This is a small iron instrument, two feet long, sharp at one end, and about an inch in circumference at the other, flattened like an iron dog, such as the carpenters use in England. The middle is pierced, and five or six pieces of iron, sharpened at the end, hang loosely about it. While dancing in front of our house, one of them took the instrument above described, like a carpenter's dog, and ran it through the arm of his companion, about three inches below the elbow, who danced with it afterwards as though nothing had occurred. (5) Here we have the club of Husshain, called *Shilshillia*. Those which they usually carry are about fifteen inches long and sharp at the point; and the other end, which is three inches in circumference, is inserted in a wooden ball, about three inches in diameter. This ball is thickly set with iron staples, from which hang pieces of iron, suspended by a link. It is certainly a very formidable weapon.



"The engraving on the first page represents a small mat temple, near our house, the property of a private person. The day before the feast terminated I went and sketched it. It consists of an upper and lower story, the upper being ascended by a small ladder. In the upper story is a very showy little production, intended to represent the tomb of Husshain. It is covered almost from top to bottom with tinsel of gold and silver. The ornaments cost the owner thirty-two rupees, who sometimes obtains by his labour not more than four rupees per month, though sometimes ten. Estimating his wages at the latter, this production cost him *three months' labour*. The night preceding the termination of the feast, thousands of these tombs, varying in size and ornaments, according to the taste of their makers, are seen carried through the streets of Calcutta, on the heads and shoulders of men, attended by an immense number of lights, each bearer crying out alternately, 'Husshain! Hosain! Husshain! Hosain!' and smiting their breasts so vehemently, that the sound may be heard at a considerable distance, similar to a blow given by the hand on an empty cask, whilst they breathe like the paviours of a street in England when they ram down the stones, and which frequently costs many of them their life. The first of the moon, they say, Husshain died, and on the tenth, Hosain. From the first to the tenth, therefore, they go about with standards, drums, and gongs, dancing and beating their breasts, professing to lament the death of Husshain, abstaining from all intoxicating liquor, and eating only at night, as the Koran enjoins a fast during the day. On the eleventh day they fling all these sepulchres into the river, pretending to bury their hero. I enquired of the man who owned the mat temple represented above, who repaid him for his trouble and expense. He answered, 'no one.' I asked him if it were incumbent on every Mussulman to make these tombs. He said, 'No; only those whose parents were accustomed to do it, when it would be a sin in their descendants not to do the same.' During the last days of the feast all is confusion, noise, and uproar."

Mohammedanism is every where alike—marked by the same features of ignorance and superstition. The Society's Deputation, Messrs. Tyerman and Bennet, were eye-witnesses to the following scene when in the island of Java: "In the evening, hearing certain clamorous lamentations proceeding out of a house in our neighbourhood, one of us went into it, and found there about twenty men, sitting on a mat, cross-legged, with their hands clasped, their eyes closed, and their bodies in a see-saw motion, up and down, while they vociferated in chorus, '*Helo lale! Helo lale!*' as loud and as quick as they could. They were utterly regardless of any body entering or going out, continuing their wailing, without intermission, for more than an hour. On inquiry we were told they were Mohammedans, who were thus offering propitiatory prayers for their deceased relatives, that, in case their lives had not been over-righteous, all deficiencies might be atoned for by these howlings of supererogation, the burden of which was, 'God is one.'"

In a work of the late Dr. Milne, he writes, "We may just observe, that surrounded in India as the professors of this faith are, with idolaters of various descriptions, it is not to be

wondered at if they lose their reverence for the prime article of their religion, the UNITY OF GOD, and be found, as is sometimes actually the case,' 'doing service to them who are by nature no gods.' So feeble is the influence of their belief in the doctrine of Providence, that they repose as firm a faith in shells, charms, ghosts, and dismal tales, as any of the blind idolatrous nations about them."

Those of our readers who can sympathise with their fellow mortals now sitting in darkness and the shadow of death, will be equally affected with these statements concerning the followers of the false prophet as with the details of the grossest idolatry. It is true, the Mohammedans are not avowed idolaters, and that they profess to believe "in one God, and Mohammed the apostle of God." But that false apostle—that arch-impostor—has altogether obscured the glory of the invisible God, by imposing upon men a pretended revelation from Heaven to himself, containing some portion of good, as derived from the sacred Scriptures, but consisting chiefly of human inventions, *with all deceivableness of unrighteousness*, and upon the whole calculated to lead away the mind from truth, perhaps more completely than the Hindoo shasters, or any other tissue of lies, composed to answer the purposes of a false religion. What does the Mohammedan look for in the world to come? A sensual paradise—every thing that can be imagined to gratify man's corrupt desires; and how is this to be attained? By many prayers, alms-deeds, fasting, and, lastly, the pilgrimage to Mecca, the birth-place of the great deceiver! The Mohammedan knows nothing of the one Mediator between God and man as such. He reads of Jesus in the Koran, where he is most grievously misrepresented and set at nought. He knows nothing of God's method of justifying sinners; n fact, he is totally ignorant of himself in relation to God—of his depravity by nature—or his need of an atonement for sin. He is kept by bigotry and superstition in the way which leadeth to destruction. Though not professedly idolaters, the Mohammedans appear to be equally as superstitious as those who are. They consecrate the memory of their departed heroes as though they had been more than human; and, as we have seen in the foregoing description, in this celebration one inflicts a terrible wound in the arm of another, while the poor sufferer seems to rejoice in his pain, and perhaps thinks he acquires great merit by the act.

Although the Society's missionaries have been most successful in their labours among the Hindoo population, the Mohammedans have not been neglected. Numerous tracts in Hindoostanee, as well as copies of the New Testament in that language, have been, from time to time, circulated among them, at various stations, by the missionaries, who also avail themselves of such opportunities as offer to address them on the great doctrines of the Gospel, which they have occasionally done with good effect. Many of the children of Mohammedan parents, at some of the stations, have been educated in the mission schools, where they have been instructed in the knowledge of the Christian religion. If the Society possessed larger pecuniary means more extensive exertions might be made than hitherto on behalf of this deluded people. Strong are their claims upon our Christian charity. Upon us the true light now shineth; the lot hath fallen to us in pleasant places; but who has made us to differ? Who has revealed to us the truth as it is in Jesus? Can we requite the Almighty with indifference to the state of our fellow-men? Can we bury in a napkin that which he has conferred upon us, to be used for the promotion of his honour and glory? He that is sound in the faith will answer in the negative. But the Gospel must be sent. *How shall they hear without a preacher?* Pious, humble, and persevering men must be selected and prepared to convey the glad tidings; hence we need your contributions, and *increasingly*, in proportion to the opportunities of sending forth missionaries. Oh, that greater sacrifices were made for God in this his cause; and that, while we prayed he would send forth more labourers into the harvest, we were doing what we really could to prove the sincerity of that prayer!

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No. LVIII. JULY, 1832.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

VIEW OF THE REV. CHARLES GUTZLAFF'S RESIDENCE IN THE VICINITY OF BANKOK, THE CAPITAL OF SIAM.

MISSIONARY SKETCHES, No. LVIII.

JULY, 1832.

ACCOUNT OF THE MISSION TO SIAM.

As far back as the year 1823, the debasing idolatry in which the inhabitants of the kingdom of Siam were sunk, had attracted the attention and excited the compassion of the Directors of the *London Missionary Society;* and they, at that time, resolved, in dependance on Divine Providence, to attempt a translation of the Scriptures into their language, as soon as means and opportunities should be afforded to render it practicable and expedient.

About the same time, Mr. Milton, then one of the Society's missionaries at Singapore, assisted by Siamese, commenced the translation of portions of the Old and New Testaments, respectively, into the Siamese language; and also the compilation of a Siamese Dictionary, towards which 15,000 words in that language were collected, and alphabetically arranged. Mr. Milton, also employed one of his assistants in transcribing various Siamese books, which he considered would be found useful, in the event of a mission being established in Siam.

In 1826, Mr. Medhurst, of Batavia, contemplated a visit to Siam for the purpose of distributing the Scriptures and tracts, chiefly in Chinese, and ascertaining the practicability of commencing a mission there, but various causes, which he could not control, prevented the accomplishment of his design. Mr. Tomlin, of Singapore, having visited Batavia in 1827—8, it was agreed between Mr. Medhurst and him, that the projected attempt should be forthwith made; and, as a favourable opportunity then presented itself, that Mr. Tomlin should proceed immediately to reconnoitre the field. Mr. Tomlin accordingly left Batavia for the island of Rhio, where he joined Mr. Gutzlaff, of the Netherlands' Society, who agreed to accompany him on his intended journey.

On the 28th of June, 1828, Mr. Gutzlaff, while Mr. Tomlin was with him in Rhio, was led earnestly to pray, that the Lord would open a door for the preaching of the gospel in Siam and Cochin China; and on the 2nd of July following, accompanied by three Chinese, two of whom had for some time been under Mr. Gutzlaff's instruction, they embarked for Singapore, whence they shortly after sailed for Siam. Mr. Medhurst expected to have joined them at Singapore, but he did not arrive till some days after their departure.*

It was on the 4th of August, 1828, that Messrs. Tomlin and Gutzlaff embarked for Siam, on board a junk, named the *Kim ching le; Tam Sec,* commander; abundantly supplied, through the kindness and liberality of friends, with provisions; and taking with them twenty-three boxes of books in different languages, intended for distribution; exclusive of several afterwards sent after them from Singapore, of which some were boxes of books brought by Mr. Medhurst from Batavia. They were accompanied by two Chinese servants, of whom it is gratifying to say, that they had previously made considerable progress in the knowledge of the Scriptures—that their minds had been enlightened, and their hearts touched by divine grace—that they made a bold and open confession of the gospel before their own countrymen—that they were both of them men of superior natural understanding, and had unitedly expressed the highest pleasure at the prospect of accompanying Messrs. Gutzlaff and Tomlin.

Our travellers were fifteen days on their voyage to Bankok, during which they had much squally and tempestuous weather; and were annoyed and grieved by the idolaters on board, who sought to avert the terrors and dangers of the elements, by their noisy and superstitious ceremonies.

On the 20th of August, they entered a branch of the Menam* (or *Meinam*), passed gently up the river three or four miles, and cast anchor opposite to Packnam.

"Turning my eyes towards the shore (says Mr. T.) many things reminded me of familiar scenes in my own country. Near the margin of the river, on the green bank in front of the town, Siamese cattle were grazing, and some bay ponies, with boys upon them, trotting along. The spire of a pagoda, rising up above the tops of the trees, like that of a sequestered village church in England; and flocks of rooks flying about, conspired to heighten the deception."

On the 21st (having obtained leave from the governor to pass up to Bankok,† the principal sea-port and present capital of Siam‡), they weighed anchor about noon, and proceeded to move slowly up the river.

"Its course (says Mr. T.) is quite serpentine, winding along in easy elegant sweeps and reaches, each about a mile in length, opening at every successive turn, a new and beautiful scene. The banks are thickly covered with a variety of trees and shrubs, wild and cultivated. All sorts of tropical fruits are seen, particularly cocoa-nuts, plantains, and the betel-nut, in rich abundance. The bread-fruit is also very conspicuous from its singular large jagged leaf, and crooked branches; and the cotton-tree, no less so, by its height and elegant taper form, affording a pleasing contrast to the former, by

* Mr. Medhurst, after this disappointment, proceeded alone on a missionary tour to several places on the eastern side of the Malayan peninsula, and afterwards visited the island of Borneo. His journals of this tour will be found in the Quarterly Chronicle of the Society for January, April, and July, 1830.

* Called also the Siam river.

* The population of Bankok is supposed to amount to upwards of 400,000 souls, of which about one half consists of Chinese.

† The kingdom of Siam is situated E. long. 100° 55′ N. lat. 14° 18′. Its population is computed to be nearly 2,000,000. Siam *(or Juthia)* was formerly the capital, but its population and general importance is now greatly reduced; while, on the other hand, those of Bankok, from being a place of trade, has greatly increased.

its straight branches running out, at regular intervals, horizontally from the stem. The slender and elegant bamboo, soaring and bending its head gracefully above the rest of the trees, forms the chief ornament of the grove, and instantly arrests the wandering eye by its beauty. A variety of brilliant flowers also sparkle on the verdant banks, and here and there a shrub, whitened with snowy flowers, meets the eye. Light atap-roofed houses, single, and in clusters of two or three, peep through the dense foliage of trees by which they are shrouded. Here and there a gilded temple, or obelisk, catches the eye, by its glitter amongst the green leaves. Each dwelling is usually accessible by a narrow creek running up to the door, and sufficient to admit a small boat or canoe.

"In the afternoon of the 23rd, we ran up, before a fresh breeze, to Bankok. The view of the city suddenly opened upon us at two miles distance: the scenery and dwellings on either side became more varied and beautiful, as we advanced towards the capital. In one part, a temple, resembling a village church, with some light elegant houses, half shaded by the foliage of acacias, presented a lovely and rural scene. Canals and small rivers, branching off from the river, overhung by bamboos and willowy shrubs, present themselves to the eye for a considerable distance, and open beautiful vistas. There was a busy and lively scene on the river—innumerable boats and canoes passing to and from the city; a long line of junks, most of them laid up on the left side of the river; a little retired from the bank, Chinese smiths' and carpenters' shops; behind these, the Episcopal Romish Chapel, surrounded by glittering pagodas. Just on entering the city, we were hailed by the merry peal of a gong, on board one of the junks belonging to the owner of that in which we sailed. The salute was returned, and both continued for some time responding to each other a sort of 'welcome home.' We dropped anchor about sunset, in the midst of the city."

Messrs. Tomlin and Gutzlaff were kindly received by the *Phrah Klang*, or minister for foreign affairs, and were treated in the most friendly manner by the Portuguese consul, Signor Carlos de Silviera, who for a time accommodated them with lodgings at his own house. At their first interview with the chief authorities, they obtained leave to reside in the capital, and prosecute their labours among the Chinese, who crowd this city in immense multitudes. Wherever they went, they met with a frank and hearty reception; and the demand for books became so urgent and clamorous, that they had sometimes to fly from the people, lest they should endanger their lives. The enemy, as might be reasonably expected, was roused by these things, and the king, fancying the books were the great source of the evil, immediately ordered specimens of them to be translated into the Siamese language. Though it was authoritatively declared that the king found nothing objectionable in the books, it was yet considered best to shelter themselves awhile, till the storm was somewhat blown over. The Lord, however, soon stirred up the hearts of multitudes, to visit them in their obscure little cottage, from all parts of the city and surrounding country; so that, for three months, their cottage was daily crowded from morning to night with visiters wanting either books or medicines. In the midst of this encouragement, the enemy gathered all his forces, and endeavoured to banish them utterly from the country. In this emergency, they appealed to the Phrah Klang, minister of foreign affairs, who espoused their cause and suffered them to remain. At first their applicants were merely Chinese, but the Lord stirred up in succession all the various nations that constitute the mingled population of that country. Cochin Chinese, Burmans, Peguses, Laos, and Cambojans came to them; and some of them, particularly Burmans, in vast numbers. Though they had mainly to do with the poor, yet persons of all ranks, from the prince to the peasant, sought relief at their hands. The number of Chinese in Bankok is such as to stamp their name and character upon the whole population; so that a stranger might naturally enough suppose himself in a Chinese rather than a Siamese city. There are numerous settlements of Chinese in the interior and along the coast; and the junks passing to and from China, Cochin China, and Hainam, afford good opportunities of sending the Scriptures and tracts to various parts of the empire and several other places. At the expiration of six months, Messrs. Tomlin and Gutzlaff returned to Singapore, when the latter was introduced to Miss Newell, afterwards Mrs. Gutzlaff, with whom he re-embarked for Siam, February 12th, 1830. During the twelve interesting months they were permitted to co-operate, she united cordially and successfully in all his labours—studying the various languages of the people around them, administering to the sick, translating the Scriptures, and teaching both the rich and poor who came to them for instruction. Amongst this number, they were peculiarly interested in two young princes, the sons of the Phrah Klang, and some of the head *Telapoins*, or priests of Buddha, Buddhism being the prevailing idolatry of Siam. Little or no opposition was made to them. Mr. Gutzlaff's knowledge of medicine, and fluent use of the native tongues, gained him easy access to the palace; and there and elsewhere he was never backward to proclaim the gospel of peace.

After the labours of the day, they were accustomed to pursue their literary engagements; and with what success we can but faintly describe. Suffice it to say, many tracts have been written, a Siamese and Cochin Chinese dictionary framed, and the Scriptures partially or wholly translated into five dialects. On the 16th of Feb., 1831, it pleased our heavenly Father to summon Mrs. Gutzlaff from the church militant to the church triumphant. The memory of the just is blessed; and her works of faith and labour of love cannot easily be forgotten, especially by that far distant people who were accustomed to call her "the woman amongst ten thousand." Mr. Gutzlaff, at the time of her death, was preparing for a journey through the N. E. part of China, and remained only to baptize *Bun-tae*, a steadfast confessor of the gospel, who is now actively engaged in preaching the truth to others.

Soon after Mr. Gutzlaff's departure, Mr.

Tomlin and Mr. Abeel (an American missionary) arrived to supply his place; and the former, in writing to an excellent clergyman at Singapore, has furnished us with the following very interesting intelligence.

Bankok, August, 1831.

My dear Friend.—Since I wrote you by ———, we have entered pretty fully into the Lord's work here; and our labours have multiplied so as to keep us well occupied every day. Sick people come to us from all quarters in such numbers that I am frequently reminded of old times. Our morning and evening excursions among the people in the neighbourhood are a pleasing relief to our sedentary occupations, and have also afforded us satisfaction and delight. We have frequently been surrounded by little groups of attentive listeners, who gave heed to the word of life, and seemed occasionally to feel much of its power. The good seed has already been scattered so plentifully that we have rather to water it than to scatter afresh. There is considerable demand for books among the Chinese. A good number are daily taken away by the sick and other persons that come simply for them. You will rejoice to hear that our new Siamese tract has been in great demand. So that we might have distributed thrice the number, without taking a single copy out of the house ourselves.

As soon as it was known we had tracts for the Siamese, persons of all ranks came to us in crowds eagerly inquiring for them. The greater part of them were respectable persons, many in high stations under government, and also many priests. I trust the Lord will grant his blessing upon this our first effort to benefit this nation, and so prepare the way for his own word of truth. Having got into the hands of several princes, priests, and others, let us hope and pray that the Lord may awaken the heads of this nation as he did the chiefs in the South Seas, and then may we joyfully anticipate the same happy result in seeing "a nation born (almost) in a day!"

In addition to the above cheering intelligence respecting the Siamese, it will delight you to hear that there has been a similar movement amongst the lethargic Malays. A great number have come, and amongst them not a few Hadjees on the same errand, more especially to obtain Testaments from us, and have literally exhausted the whole of our large stock. The poor Burmans also sought the bread of life at our hands, but fared much worse than either of the former, for we had not even a *few crumbs* to give them, but were obliged to feed them on hope. The books sent to Mr. Gutzlaff were all given away. Not *one* had he left for us. I must recur again to our prospects amongst the Siamese—you remember when they stood aloof and hardly came to us but as spies, now they are as frequent visiters as any others. It is especially pleasing to see so many of the priests and young princes friendly towards us and our work. Of the former, there are not less than 10,000 in Bankok;—what a noble army they will be when arranged on the Lord's side! Of the latter, there are half a dozen, including three of the Phrah Klang's sons and nephews, who are in the habit of visiting us, and propose taking lessons in the English language. One of these young princes, the same to whom I gave a pocket-Bible three years ago, introduced himself to me by reminding me of the circumstance the other evening. He is about twenty-one, of an amiable, modest spirit, and converses with us a little in English. We almost daily pray for their conversion, and that all in authority over this people may be enlightened and forsake idolatry.

We shall now return to Mr. Gutzlaff, who, on the 17th of June, 1831, left Bankok, on his long-meditated visit to China, in a Chinese junk belonging to natives on the eastern shores of Canton province, "where (says Dr. Morrison*) he first set foot on Chinese ground."

"From thence (continues the Doctor) they sailed southward, touched at two ports in Fokien, passed Chekeang, and Keanguan provinces, without entering any port, sailed direct for the promontory of Shaantung, from thence to Trentsin on the river that leads to Peking. Here they made some stay; and, last of all, touched at a port on the N.E. of the great wall in Manchow Tartary. Mr. Gutzlaff was in perils by sea; and in perils from wicked men, who twice contemplated murdering him. But, on the other hand, he found friends among the seafaring men who had known him at Bankok, and been relieved by his medical services. He practised medicine wherever he went;—took occasion sometimes to proclaim the true God, and Jesus Christ whom he hath sent;—distributed some Christian books; but, I regret to say, did not find an opportunity to leave behind him the Manchow-Tartar books which he took with him. Speaking the Fokeen dialect, he found the traders at all the northern parts, chiefly men of that province. And those who wanted to befriend him chose to consider him as a descendant of some of their countrymen who had settled abroad. His heart was greatly rejoiced to find himself again among Christians.

"On the 12th of December, about eight o'clock at night, Mr. Gutzlaff made his appearance in a Chinese dress, at my house. He was dripping, and shivering with cold, having fallen into the sea, from a native, in landing. We clothed him again in European garments, and entertained him as a brother and fellow-servant."

This is the latest intelligence received by the Directors concerning Mr. Gutzlaff.

May it not be hoped that the preceding statements will excite in the reader a spirit of fervent charity and earnest prayer, and induce some pious young men to offer themselves to the Society, for the service of the Lord among the heathen? Shall the door which Providence has so wisely and wonderfully opened in Siam be closed because there are no evangelists to send, or because the Society may not possess the means of sustaining them when sent? The salvation of a soul from death is an object infinitely beyond the possession of the world. Let us remember, too, that the Directors have been long anxious to send, if their means allowed, assistance to Mr. Gutzlaff, in carrying forward the Siamese mission. Funds and agents are both wanting; but if each reader of this little paper would, in good earnest, set about doing all that he *could*, there can be no doubt that the Directors would soon be enabled to accomplish their desires relative to the Siamese mission.

* In a letter dated 22nd December, 1831.

London, June 7th, 1832.

These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill

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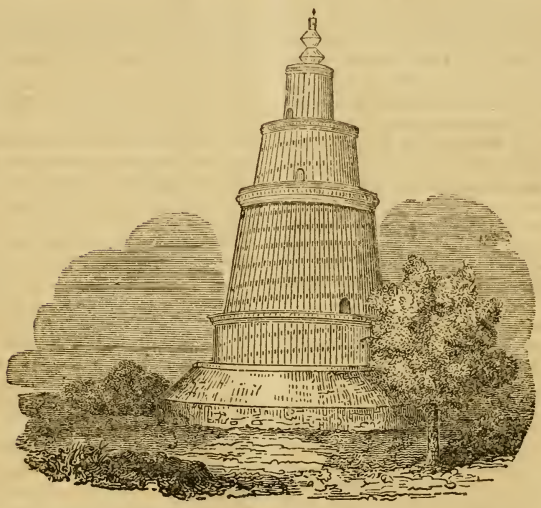
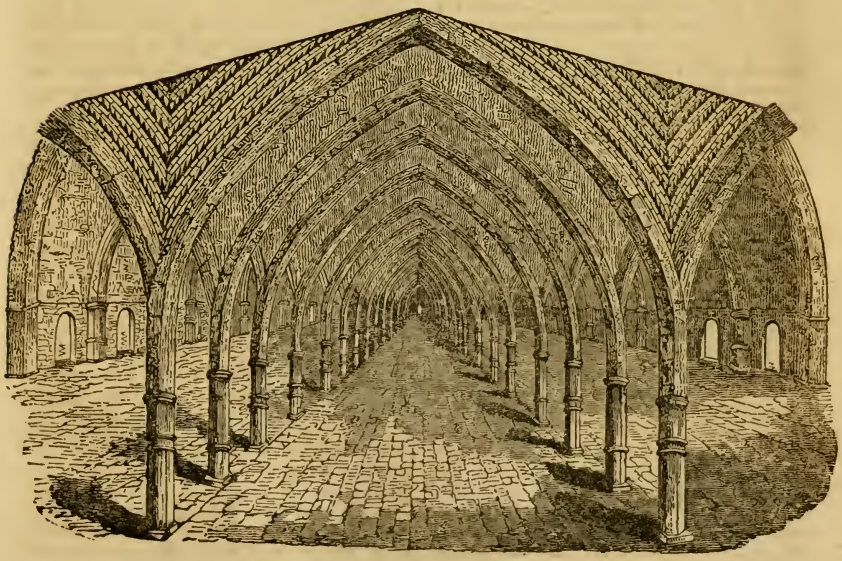
J. Westley and Co. 27, Ivy Lane.

No. LIX. OCTOBER, 1832.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.





SKETCH OF THE MINARET AT PUNDOORA.

MISSIONARY SKETCHES, No. LIX.

OCTOBER, 1832.

SKETCH OF THE MINARET AT PUNDOORA.

The print on the preceding page (which was taken from a drawing transmitted to the directors by the Rev. Micaiah Hill, Missionary at Berhampore) is a representation of the *Minaret at Pundoora* which was erected about 600 years ago, by Sofee-ud-deen Khan Shuheed, a prince of the house of *Feeroz Shah, Emperor of Hindostan.* The occasion of its erection is thus described by the Mahometans:—

A Mussulman residing at Bengal, had been invited over by the Hindoos, for the purpose of interpreting to them the message or proclamation from the neighbouring Mussulman rulers and the emperor. He upon a certain occasion had vowed to offer a cow to God, and his prayer being answered, he ventured to offer it, which irritated the Hindoos to such a degree, that they seized his son and sacrificed him before one of their idols. The Mussulman contrived to get the notice of this shocking transaction conveyed to the emperor, who offered a princely reward to any person who would undertake to invade Bengal, and chastise the barbarity of the idolaters. Prince Shah-sofee volunteered, and at the head of an army of Mussulmen volunteers invaded Bengal. Upon the arrival of this great conqueror in Bengal, he was opposed by the Rajahs of Doorbashnee, Munhad, and Pundoora; the second of whom was the most powerful.

It is said that the Rajah of Munhad had a miraculous pool, or pond, in the vicinity of his fort, called Jeech-koond, in which he plunged all those that were wounded or slain in the engagement. The wounded being healed and the dead restored to life, returned to the fight, by which he suffered no diminution of numbers in his army; whereas, that of the invader fell away by thousands.

At length Shah-sofee came to a knowledge of the virtues of this miraculous pool, and offered great rewards to any person who would undertake to destroy its wonderful efficacy. Jogee Moazzum offered himself; and, disguising himself as a Jogee, went to the palace of the Rajah with a story of a great pilgrimage he had performed, and begged permission to bathe in the said pool. No treachery of course being suspected, he obtained permission to do so. When going into the water he threw into it a piece of beef unperceived, which at once deprived the pool of its miraculous property. This stratagem was found out too late, for the next day the armies joined battle, and the wounded and slain were brought as before, and plunged into the pool, but without deriving any benefit from it. This at once damped the courage of the invaded, while it fired the minds of the invaders with the certainty of victory. The country was thus easily conquered, and all the idols immediately destroyed. This pool is still to be shown at Munhad. After this conquest the Rajahs dispersed, and Mahometanism began to spread over the country.

The following is the account given of the death of the conqueror:—

One day he ordered one of his slaves to awake him from sleep at a certain hour precisely; the slave took it into his head to follow the example of his lord, and slept likewise; but, upon waking, he found to his utter dismay that the appointed hour had expired some time, upon which he was seized with despair; and, drawing his sword, murdered the prince, and immediately fell upon his own sword. Hence the prince is styled a martyr.

After the death of the conqueror the government of this place devolved upon his disciples, in which state it continued till the establishment of the English in the country. The religious ceremonies at the shrine of the martyr are still in the hands of one of the descendants of those disciples.

This place is held in great veneration by the Mahometans of Bengal, from the utmost limits of which they perform pilgrimages to it in the months of December, February, April, and May.

About twenty years ago an affecting circumstance occurred at this place during one of the great festivals. There is a custom prevailing here that every pilgrim must ascend the highest story of the Minaret to see a thick iron bar that runs through the centre of the spiral steps, and projects several feet above the floor: this they are told was the staff of the martyr. Hundreds ascend at once; and on one of these occasions, it is said, that one of the pilgrims, when half way up the steps, was tripped up, and falling upon those behind created great confusion; the noise was heard both above and below; those below pressed upwards to see what had happened, and those above being struck with alarm, endeavoured to force their way down, while such as were in the middle were completely blocked up, and being suffocated with the heat, seventy of them perished.

INTERESTING VISIT TO GUNGA SAUGOR DURING THE ANNUAL BATHING FESTIVAL, FROM THE JOURNAL OF MESSRS. GOGERLY AND LA CROIX.

Saturday, January 15, 1831.—During the last two days multitudes came at high water to perform their ablutions, vainly imagining that the supposed holiness of the waters would purify their guilty souls from the moral defilement which they had contracted. We endeavoured, as far as our strength would permit, to point them to the water of life, to the fountain which had been opened to take away sin, and to the atoning sacrifice which had been offered on Calvary. Thousands heard with attention, and many, apparently in earnest, acknowledged that they had deceived themselves, and confessed the superiority of the truths which we had brought before them. Of course but little conversation took place, the crowds being so dense around us, that we conceived it more prudent to employ our strength and time for the benefit of *all*, rather than consume them in conversing with a few. Early the following morning a stir was observable among the boats, and a great number left their stations, and began their voyage back; but on entering the *Mela*, the numbers appeared as great as ever, and the congregations which surrounded us far exceeded those which had assembled on former occasions. At one extremity of the place we commenced our labours, and preached Christ and the Resurrection. Proceeding farther on, another and more numerous audience was addressed on the sin of idolatry, and the necessity of faith in Christ. Near the centre of the *Mela*, standing on an elevated spot, we spoke to near one thousand persons, who attentively listened to the invitation of Christ: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Doctrines usually advanced, and simplicity of illustration.

In all our discourses, although the train of illustration is as varied as we can possibly make it, yet we confine ourselves to the following simple truths, viz: 1st. That God has a right to our services, and will punish them who do not act agreeably to his laws. 2nd. That all mankind have violated those laws, and consequently have become liable to eternal wrath. 3rd. That the Hindoo system affords no way of salvation; proving by facts that washing in the Ganges, visiting supposed sacred places, &c. &c. can never purify the heart; and 4thly, we dwell largely on the plan of salvation as revealed in the gospel of Jesus Christ. Our language we make as simple as possible, in order to meet the capacities of all; and while we are bold to declare the truth, and expose the errors of the system of which they are the subjects, we endeavour to disarm their wrath by the spirit of love; and on no occasion have we heard from any individual a disrespectful expression concerning us. On the contrary they have listened to the message of God delivered by us, as those who felt its importance, and who were desirous of conforming themselves to its precepts. What the consequences may be we know not; but being assured that the word we have preached is the incorruptible seed which liveth and abideth for ever, we feel confidence in the promise of God: "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Eagerness to obtain Tracts.

Before we retired to our boat for a little refreshment nearly five hundred tracts were distributed. Many respectable old men actually fell at our feet imploring a book, and would not leave us till they had obtained one; and when they did receive it, immediately they concealed it in some part of their clothes, and retired lest some other persons stronger than they should deprive them of it. Several others followed us to the boat; and when all our stock which we had with us on shore had become exhausted, the number of applicants was so great, that many thousands might have been given away with advantage.

Interesting Scene on the Beach.

In the afternoon we seated ourselves on the prow of a boat, and soon collected a congregation of about one thousand persons, who, seated on the beach, heard with seriousness the words of eternal life. The scene was peculiarly interesting. Behind us the sea, with its mighty waves bursting with awful grandeur on the shore; at a short distance before us a dense jungle, inhabited only by beasts of prey; immediately in front about one hundred thousand souls occupied in various ways, but all without the knowledge of God, or the way of salvation by Jesus Christ. While surrounding us, some seated on the ground, and others standing, nearly one thousand persons were taught from the oracles of God, listening with marked attention to the important truth—that God was in Christ reconciling the world unto himself, not imputing unto men their trespasses.

Parting Address to a numerous Congregation.

Removing from this spot we soon occupied another on the southern part of the beach, and took our station, seating ourselves on the prow of another boat, as it was of the utmost importance to elevate ourselves above the people in order to be seen and heard. Here the congregation considerably exceeded the former, and it is impossible to say how many were present; but notwithstanding their numbers, the greatest seriousness pervaded the assembly whilst a parting address was delivered to them, in which every argument was used to induce them to forsake their sins, and to place no confidence in their ceremonies, or the multitude of debtas they worshipped; on the contrary, as the ambassadors of Christ, we intreated them in Christ's stead to be reconciled to God.

Carefulness in preserving the Tracts.

After preaching we separated, and distributed our tracts in different parts of the *Mela;* five hundred and twenty were given away this afternoon—we trust to those who would estimate their value. We are not aware that of the two thousand distributed at this place, *one* has been destroyed; and, although we have diligently searched in every part of the *Mela* for fragments of printed paper we have been pleasingly disappointed, and not one particle has been found. In some instances persons have returned the tracts they had received, and requested others in different languages, as those given to them were in dialects with which they were not familiar. On the whole, we feel thankful that we have distributed so many, and we hope to so good a purpose. The darkness of night having overtaken us, we retired to our boat, grateful to God that he had graciously permitted us to deliver the message of salvation this day to such immense multitudes, and entreating that the Holy Spirit might be poured out, to make our feeble efforts effectual to the conversion of many souls.

Arrival at Tumlook.

Tuesday, 18 *January*.—About 3 o'clock in the afternoon we arrived at Tumlook. The town consists of one long narrow street intersected with several smaller ones at right angles, inhabited principally by Hindoos of the Brahminical and Writer castes. We went from one end of the town to the other distributing our tracts and conversing with the people. The demand for our books in a little time became general, and all that we had taken with us were soon distributed.

Visit to a Heathen Temple.

We visited a temple erected in honour of Kalee built on an artificial mound of earth about 20 feet above the level of the plain. The building itself consisted of one pyramidical pile, with fluted sides and two smaller square edifices. Here several Brahmins received our books, and the object we had in view in visiting this place becoming extensively known, the people flocked towards us from every quarter; a large assembly being thus collected, we preached to them the necessity of repentance toward God, and faith in our Lord Jesus Christ. They generally listened with the utmost attention, though a few Brahmins, when the wickedness of their system and practice was pointed out, were perhaps pricked in their hearts, and left us apparently in anger. We continued to address the people till it was quite dark when we returned to the boat.

Wednesday, 19 *January*.—As soon as it was light many persons came to our boat requesting tracts. The books distributed last evening had created quite a sensation in the place, and every person that could read, was anxious to obtain a copy for himself, consequently on going on shore, many applications were made for them, which we endeavoured to meet as far as circumstances would permit.

Number of Temples and domestic Deities—degrading Superstitions—earnestness to receive instruction.

In walking through the streets we were greatly grieved at seeing the place wholly given to idolatry. Temples of various sizes met the eye in every direction, figures of Gonesh and other debtas in *bas-relief*, were placed over the doors of the houses. The Toolsee tree on its sacred mound of earth, was seen in different parts; black stones without form or feature, with patches of red paint on them, intended to represent the god Punchanon, (a form of Sheeb,) placed here and there, attracted the attention of the passers by; the sounds of the gong, the cymbal, and tom-tom, the songs of itinerant *fukeers*, the great number of idle Brahmins sauntering about, and every thing around impressed the mind with the conviction that the people were involved in the most dreadful moral darkness, and were altogether without God and without hope in the world. In the midst of so much that was distressing, it was however pleasing to observe the desire which the people manifested for instruction. They came to our boat and entered freely into conversation, stopped us in the street, requesting us to explain the way of salvation, read the tracts they had received, and begged us to give them further information on the subjects contained therein, and in various other ways, expressed themselves particularly interested in our visit, and seemed sorry that we could not remain longer with them.

At 12 o'clock went again into the town, and seating ourselves at the entrance of a spacious warehouse; a large congregation soon assembled, to whom we addressed the words of eternal life. On the conclusion of the address, the people pressed around us to receive our tracts, and in both the Ooriah and Bengalee languages we distributed a considerable number, to very respectable persons.

Removing to the centre of the town, we occupied the front of an open shop, with the permission of the proprietor; an audience of about 200 persons, seated before us in the open air listened with the greatest attention whilst we enlarged on that delightful text: "We are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead be ye reconciled to God."

CONCLUSION

Thus are the Society's missionaries labouring with encouraging prospects of success, firmly believing, that the word of the Lord will eventually have free course and be glorified. The fields are white already to the harvest; but in order that more labourers may be sent into the harvest, and those who have already entered may continue successfully to prosecute their labours, not only must fervent prayers for success be offered up, but liberal pecuniary efforts made for the support of the missions. And where can we look for help in this cause but to the children of God scattered abroad over the land of our nativity. The cause of missions is the cause of God and of the people of God, and it is on God and his people on whom we can alone depend for its support. The men of this world being unconcerned for their own salvation, cannot be expected to seek the salvation of others. This circumstance, while it reduces the real friends of the missionary cause, comparatively speaking, to a very limited number, carries with it a forcible though indirect appeal to every disciple of Christ, and should excite him to make the most vigorous exertions in its behalf. The Christian owes a debt of gratitude to his Redeemer which imperatively claims the entire surrender of himself, and all he has, to his service; to his fellow-men, a debt of sympathy which should awaken in their behalf his tenderest emotions.

Under the influence of the noblest motives, in the employment of divinely appointed and well-adapted means, and having the infallible promise of the Holy Spirit's assistance in his labours, how animating to the faithful missionary must be the apostolic exhortation:—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill.
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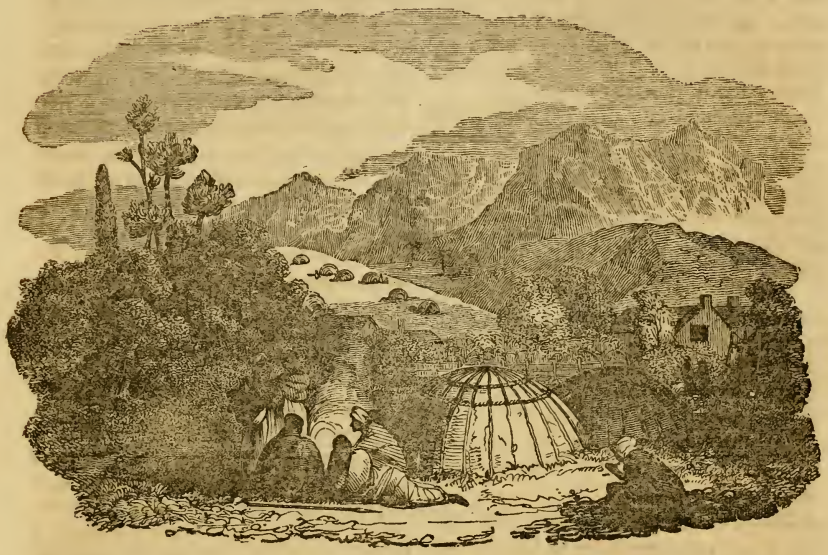
No. LX. JANUARY, 1833.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



MISSIONARY STATION IN CAFFERLAND.*

Cafferland is a territory adjoining the colony of the Cape of Good Hope on its eastern extremity. In the general salubrity of its climate, the bold variety, the verdure, and beauty of its scenery, the fertility of its soil, and its capability of a high state of improvement, it is inferior to few, if any, portions of Southern Africa. Its aboriginal inhabitants are called Amakosæ or Caffers. They are a hardy, athletic, and handsome race of men, with features approaching to the Asiatic or European standard; and, excepting their woolly hair, exhibit scarcely any of the peculiarities of the negro race. In their customs, traditions, and, it is asserted, also in their language, there are indications of their having sprung from a people of Arabian or Hebrew lineage. Though heathens, they are without any regular system of idolatry. They believe in a Supreme Being, to whom they give the name of *Uhlanga* or *Ulika*. They also believe that the soul exists after death; but, until taught by Christian Missionaries, appear to have had no idea of a state of future rewards and punishments. Of their superstitions, the belief in sorcery is far the most mischievous, leading, as among the negroes on the west coast, to acts of oppression and cruelty.

The first attempt to instruct them in a more excellent way was made by Dr. Vanderkemp, who, accompanied by another Missionary, Mr. Edmonds,

* The above sketch of a Missionary station in this part of Africa is copied from "The Missionary Annual for 1833."

proceeded to the residence of the Caffer King Geika, in July, 1799. His companion returned to the Cape in the month of December of the same year, but Dr. Vanderkemp remained, and persevering amidst difficulties and perils that would have appalled and deterred a mind less intent on accomplishing its object, and sustained by principles less firm and matured, endeavoured to acquire the language of the people, and to communicate to them a knowledge of the true God and the only Redeemer, until the end of the following year, when he was obliged to return to the colony. Short as was the sojourn of this holy man of God among this untutored tribe, it produced an impression as salutary as it has been permanent. A number of the Caffers were led from time to time to visit Bethelsdorp, where they were more fully instructed in the knowledge of Christ, which, there is reason to believe, has been to many a savour of life unto life. Among these may be mentioned Jan Tzatzoe, the son of a chief of considerable influence, who made by baptism a public profession of his faith in the gospel in 1814. And when, in 1816, sixteen years after Dr. Vanderkemp had left them, the Missionaries from Bethelsdorp visited the Caffers to make arrangements for commencing a second time a Mission among them, they were joyfully welcomed as *Jankanna's* children*, and treated with the greatest kindness.

In 1816 the Mission to the Caffers was resumed by Mr. Williams, a man eminently qualified by his Divine Master for missionary work in Africa. He was accompanied by the young Christian chief, Jan Tzatzoe, and having fixed on a spot on the banks of the Kat River, not far from Gaika's Kraal, for their station, they endeavoured to gather the Caffers around them to impart to them religious instruction, and train them to habits of peace, industry, order, virtue, and happiness. The circumstances of the devoted Missionary and his wife, as recorded in Dr. Philip's Researches, were those of no ordinary peril.

Mrs. Williams, in a letter dated shortly after their arrival, thus writes:

"A few weeks ago, being at home alone, and hearing an unusual noise advancing towards our hut, I went out to see what it was, and immediately found myself surrounded by a numerous body of Caffers, about twenty of whom were on horseback, and armed with their weapons of war. Numbers more were approaching in all directions with spears, or assagais, in their hands; and they really had a very alarming appearance. Those on horseback, who were close upon me, instantly dismounted, and I expected to be seized every moment. There was not a Hottentot, or any creature near, whom I could call to speak for me. At length they learned from some one where Mr. Williams was, and again mounting their horses they rode off with great violence towards the place. I took my little boy in my arms, and went after them with trembling heart and limbs; for I expected nothing else but to find my dear partner murdered before I got there; but when I arrived I beheld him in the river, up to his knees in water, working at the dam. I then learned that they were merely a part of Gaika's warriors, who had been out hunting, and who had called in on their way home to look at the poor Missionary and his wife *who had brought back to them the Great Word over the deep sea water.*"

Though the missionary family were the only Europeans in the midst of this wild and warlike people, whom the colonists had assured them nothing but powder and ball could tame, and although Mr. Williams had, almost without assistance, to erect a house and school-room, to clear land for a garden and corn-field, and to construct, with great labour, a dam for leading out the water of the river to irrigate the ground; yet in twelve months Mrs. Williams was able to give the following account of their progress and prospects.

"The number of people residing here is one hundred and thirty-eight, including men, women, and children. The general attendance on Sabbath is about one hundred persons, and on week-days ninety. Their attention is surprising. Mr. Williams commenced teaching the alphabet, to both children and adults, on the 21st July, the number then attending being between fifty and sixty. Since that time about one hundred and fifty have

* Jankanna was the name given to Dr. Vanderkemp by the Caffers.

learned the alphabet, twelve can spell words of two syllables, and nearly all have learned an excellent little Dutch hymn. During divine service not a word is heard from them, not a smile is seen. Their perseverance is remarkable; they never seem weary; but, on the contrary, are always ready and willing when called upon to assemble. This makes it pleasant to be among them."

These cheering prospects soon vanished. The rising hopes of the nation were succeeded by the most painful disappointment, and their advancement in civilization and religion interrupted by the death of this truly valuable man, who was removed to the rest of the blessed in little more than two years after his arrival in Caffraria. The circumstances of his affectionate and heroic wife thus bereft of her only earthly protector, companion, and friend, in the midst of a warlike and uncivilized tribe, in the interior of Africa, will best appear from a journal kept by herself during this season of trial. Recovering from the first effects of the afflictive shock, she observes:

"As soon as I was able, I dispatched two men with the painful intelligence to Mr. Barker. When this was done, I was obliged, in consequence of the heat of the climate and of the situation I was placed in, to instruct the people to make the coffin, and dig the grave. They knew not how to go about it. I said I would direct them as well as I could, and they willingly set to work. These were trying tasks for me at such a moment, but the Lord hath promised not to lay more on his children than they are able to bear.

"I could not get the coffin finished to day. I made my bed on the ground for the night, in the same room where the body of my deceased husband lay; but in the night I was obliged to get up, and take my poor children out.

"As soon as it was light the people returned to work upon the coffin, and about eleven o'clock it was finished. I appointed four young men (in whose hearts I trust the Lord hath begun a work of grace) to put the body into the coffin. I then took my two fatherless infants by the hand, and followed the remains of my beloved husband to the grave. I requested them to sing a hymn, after which we prayed. While sitting at the edge of my husband's grave, I thought that you, my far distant relatives, little knew what I was undergoing; but the remembrance that 'He who sticketh closer than a brother saw me, and was able to support me, was my stay and comfort.'"

Thus bereaved, this devoted woman was obliged to leave a spot, in which she had looked forward to many years of active and useful devotedness to the service of the Redeemer,—to tear herself away from an affectionate and confiding people, the anticipation of whose progressive improvement had shed a brighter light over the fairest prospects of her future life. The effects of Mr. Williams's labours among the Caffers were perhaps more decisive than those of Dr. Vanderkemp, and equally beneficial. His activity, disinterestedness, prudence, and constant regard to their welfare, made a strong and favourable impression even on those who did not receive his religious instructions; his body moulders in the dust on their borders, but the savour of his name is still fresh and fragrant, and the nation remember him with gratitude. Besides the general effects of his character on the people at large, his labours appear to have been eminently useful to some. Of these was the chief, *Sicana*, who survived his teacher only a few months, and died under the influence of those hopes which the gospel alone can inspire. The following translation of a hymn which he composed and recited to his little band of Christian companions until they could repeat it, and which, in a plaintive air, the people are still accustomed to sing, is alike creditable to his talents and his piety.

He who is our mantle of comfort,
The giver of life ancient on high,
He is the Creator of the heavens,
And the ever-burning stars;
God is mighty in the heavens,
And whirls the stars around the sky.
We call on him in his dwelling-place,
That he may be our mighty leader,
For he maketh the blind to see.
We adore him as the only good,
For he alone is a sure defence
He alone is a trusty shield;
He alone is our bush of refuge.
We supplicate the Holy Lamb,
Whose blood for us was shed,
Whose feet for us were torn,
Whose hands for us were pierced,
Even he—the giver of life on high,
Who is the creator of the heavens.

After the death of Mr. Williams, the operations of the Society in Cafferland were discontinued until January, 1826, when Mr. Brownlee and Jan Tzatzoe established themselves on the border of the Buffalo River, near the abode of the father of the latter, who is a chief of consequence in the nation. In the following year the Mission was strengthened by the arrival of Mr. Kayser. These brethren pursue their labours with affection and harmony among themselves and evident benefit to the people. About two hundred usually attend the preaching of the Gospel on the sabbath at the station; Caffer villages in the neighbourhood are frequently visited for the purpose of imparting religious instruction to their inhabitants. A day school and a sabbath school have been established, and the progress of the natives in learning is encouraging. Parts of the New Testament have been translated into the Caffer language; and with elementary books and catechisms, which inculcate the first principles of that knowledge which maketh wise unto salvation, are circulating among the people.

The Glasgow and Wesleyan Missionary Societies have subsequently commenced Missions in this country; and the labourers from these Societies, with those from the London Society, share all the enjoyment and aid which the interchange of brotherly kindness and love cannot fail to produce.

The late Mr. Evans, one of the Society's Missionaries, who went into Caffraria, shortly before his departure from Africa, speaking of his visit, observes,

"Mr. Brownlee's prospects are truly encouraging. The population around him is very dense for this country. Standing on the site of the institution, I was able to count a vast number of Caffer villages in sight. On the sabbath day it was truly delightful to see the people coming in every direction from the surrounding country to the house of God. Those of the Caffers at this station who have been converted, maintain an honourable profession, and show much love and affection to their teachers. John Tzatzoe, the young Caffer chief, is much respected by all the people, and is of great use to Mr. Brownlee in his labours.

"On my visit to the different missionary stations in this country, I was particularly pleased to find a spirit of love and candour among the Missionaries of the different Societies, which cannot fail to have a powerful effect upon their labours. It is acknowledged by all the Missionaries of the different Societies, that they have entered into the labours of Williams, and that they are now reaping the fruits of the seed sown by him in Cafferland. It gives me much pleasure," adds Mr. Evans, "to state, that such is the respect entertained by the Missionaries of the different Societies for the memory of our departed brother, that they have entered into a subscription to erect a monument over his grave."

This harmony and affection continues; and, as the Missionaries proceed in their work, though they often have to mourn over the ignorance and apathy of the people in regard to their spiritual welfare, they are not left without indications of the divine blessing resting on their labours. This is manifested in the increased attention paid to their instructions, the earnest inquiries of many on the subject of religion, and the evidence that others are, under the teaching of the Holy Spirit, exercising repentance towards God, and faith in our Lord Jesus Christ.

The preceding account of the Mission, and the kind feelings of the Missionaries towards each other, cannot fail to afford pleasure to the friends of Missions and encouragement to all engaged in their support to be more fervent in prayer and persevering in efforts, that in other regions of cheerless moral desolation the wilderness and the solitary place may be made glad for them, and the desert rejoice, and blossom as the rose.

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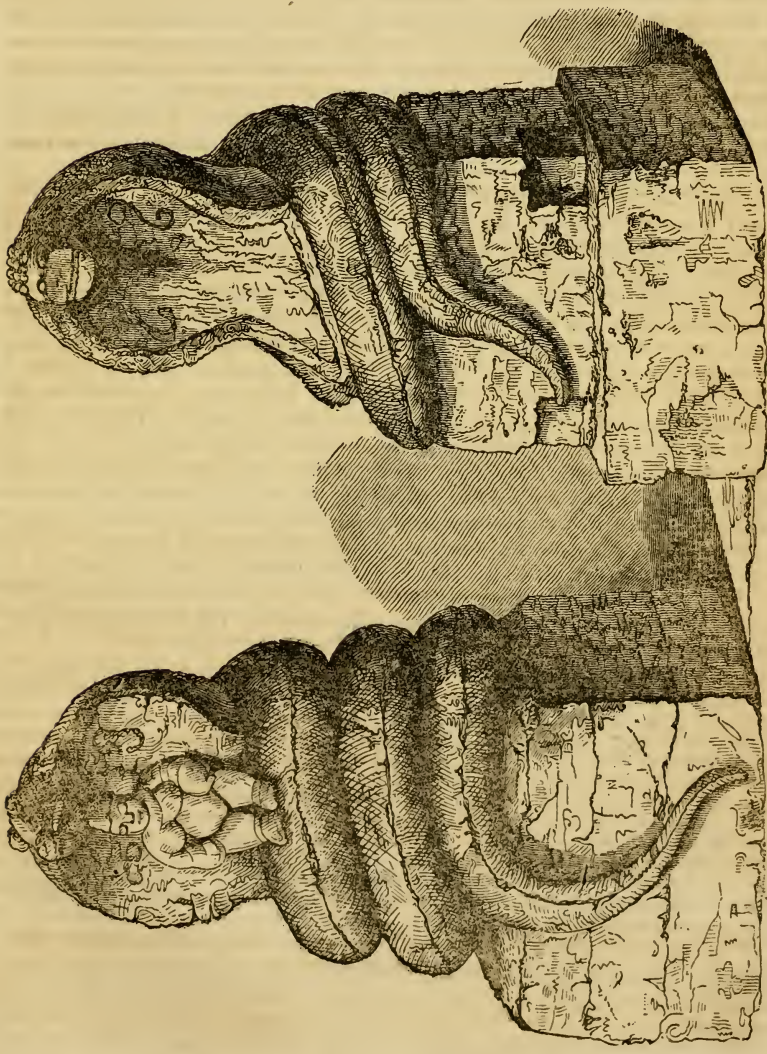
Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



REPRESENTATIONS OF THE SERPENT-GOD WORSHIPPED IN INDIA.

WORSHIP OF THE SERPENT IN INDIA.

The serpent appears to have been one of the earliest objects of idolatrous worship, and has been held in almost universal veneration. It is found alike in the mythology of the Chaldeans and Egyptians, and in that of the ignorant and uncivilized aborigines of South America. Among the ancients, the serpent, with its tail inserted in its mouth, was a frequent symbol of the sun, and the circle thus formed by its body was supposed to represent the ordinary course of that luminary, and to be at once an emblem of time and of eternity. The serpent was also the symbol of medicine and of the fancied deities of the art of healing. On these and other grounds, and under varied appellations and characters, it is still regarded with superstitious reverence by a large portion of the human race, especially in the eastern parts of the world.

Among the thirty thousand imaginary gods of India the *Naga*, or Serpent, is conspicuous, and in some respects may be said to form the basis of a large portion of Hindu mythology. The fables represent one of their supposed gods as reposing on the thousand-headed serpent when he meditated or determined on creating the world. Images of other deities are also frequently exhibited as reclining on the folds of this serpent, which is called *Seesha*, or *Ananta naga*, eternity. According to another legend of the serpent-god, the earth rests upon his thousand heads: and in a diversity of forms the serpent, as an emblem of eternity, or of immortality, appears in most of the representations of their principal idols. It is also stated that "the idea of the medicinal virtues of the serpent is very old in India. A Hindu attacked by fever or other diseases, makes a serpent of brass or clay, and performs certain ceremonies to its honour in furtherance of his recovery." Whether this has originated in any supposed power of retaining life, which may have been discovered in the serpent, or whether it be a lingering ray of historical light, preserved by tradition, of an event in reference to which, He, who was a teacher come from God, declared, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," we need not now inquire; but we rejoice to know that, by the labours of his servants, the Saviour is exhibited to the spiritually diseased and dying in India, as having expired on the cross, that He might give eternal life unto as many as believe on his name.

Besides constituting an appendage of the principal deities of the Hindus, the serpent is itself a frequent object of worship; temples are erected in which its image is inshrined, in which priests are appointed to minister, and within whose precincts its deluded worshippers present their offerings and homage. While in India, Messrs. Tyerman and Bennet visited a temple of the serpent-god in the city of Allahabad; the scene they witnessed there presented an affecting picture of the infatuation and wretchedness of its votaries. On the 5th of August, 1826, they observe—

We went early this morning by water to see a famous temple dedicated to the worship of the serpent, on the banks of the Ganges. It stands in a village called *Burkse*, a little to the eastward of *Duragunge*. The temple, called *Rajabam*, is a handsome stone edifice. It is seventeen feet square, and is surrounded by a verandah thirty-one feet square; both are raised on a basement three feet high. The pillars, door-ways, &c. are richly ornamented with carved work in stone. The outside, as high as the bottom of the spire, is divided into many compartments, in each of which is one of their gods in bold relief, and well executed. The basement is also richly carved in stone. The spire is handsome, and corresponds in style with the spires of many of the temples.

Within the temple, and directly opposite the front entrance, is the idol. It is a huge serpent, in strong relief, admirably cut upon a single block of stone; it is about seven feet high by three feet wide. The serpent is the cobra de capella, or hooded snake, and is made with five heads, with the hoods extended. They all meet in one body, which is twisted and involved with great skill, and would, if extended, measure about twelve feet in length. This serpent is designated the King of Serpents. Besides the principal idol, there were several Lingas, on two of which serpents are carved. When we entered this temple, we found a poor deluded votary worshipping the serpent. Afterwards an unclothed, shameless, and dirty mendicant came to pay his devotions. When he entered the temple, he fixed his eyes upon the repulsive image with apparent delight; and having performed various acts of devotion, walked round the temple, and retired.

The superstitious veneration of the serpent is not confined to this part of India. Its image seems to be an object of universal worship among the Hindus. In the southern parts of the country its appearance is equally prominent and frequent among the objects of idolatrous homage. Here also temples are erected for its worship. Nagercoil, from *Nager*, a serpent, and *coil* or *covil*, a place of religious worship, or temple, is the name of one of the principal stations occupied by the Missionaries of the London Missionary Society in South Travancore. In the account of their visit to this station in July 1827, Messrs. Bennet and Tyerman remark:

> Here is a Hindu temple of considerable antiquity, where the serpent is worshipped, and where many serpents of the hooded kind are kept and once a week are fed with milk by the priests in the court-yard. Accompanied by one of our Missionary friends we went on the evening of the 20th to see the place, but the doors were closed, and we were not allowed to enter. Stone images, about a foot in height, of the Cobra de Capella, with its expanded hood, are placed on the top of the wall which surrounds the court. These images often exhibit a plurality of heads, under which is carved some image of the *Lingum*, of Chrishnoo, or some other Hindu Deity. Similar images are also placed on a stone wall which surrounds a neighbouring tank; and numbers were seen on the ground under two large *Banyan* trees which grow near the temple. Most of these images are offerings presented by women, in consequence of vows which they have made to the god. Hence this great accumulation of them. We asked the priests if they would sell any of them. But they shook their heads and refused.

The figures in the present sketch represent the kind of image described above. They are of close and darkish coloured granite, and are unmutilated; one of them appears to be of modern workmanship, the other is much more ancient. They are deposited in the Missionary Museum, at Austin Friars. The image in which the hood of the serpent forms a kind of skreen behind and canopy over the form of the idol, was forwarded to the Museum by the Rev. J. Hands, from Bellary. The other, designated *Nagur Sawmy*, the serpent-god, is among the renounced idols that have recently arrived from Travancore.

Taught by the Holy Scriptures to know, to love, and to serve the living and the true God, to delight in his word, to confide in his providence, and hope in his mercy, we cannot regard the ignorance and wretchedness of the multitudes who have "*changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things*," without tender commiseration, and earnest desire that the abominations and miseries connected with the worship of idols may be speedily brought to an end. Every instance in which the objects of heathen veneration are either discarded or destroyed, should excite our devout thanksgiving, and impart greater fervency to prayer, while we regard it as an earnest of the arrival of that period, in which, referring to the purposes of the Most High, it is declared "the idols he shall utterly abolish." These indications that God is working by the means now employed for effecting this, though hitherto, as compared with the numbers who retain their idols, comparatively few, occur with greater frequency every year, especially in those parts of the field occupied by the Missionaries of the Society in Southern India. The cheering facts connected with two of the stations in Travancore have been already communicated to the public. Connected with Nagercoil it has been stated that during the last six months of 1831, one hundred and thirteen families renounced heathenism and placed themselves under Christian instruction, and that the schools contained between 16,000 and 17,000 scholars; that subsequent accounts, though less specific, were equally favourable; and that in Neyoor, another station, in connexion with which there are upwards of 3,000 who have forsaken heathenism, and in which, during the year 1831, one hundred and sixty families, consisting of about seven hundred persons, had been added to their number. In this station, the devoted missionary is assisted by a superintendent of schools, fourteen readers, and twenty-six assistant readers.

In the last Report for the station which the Directors have received, and which includes the period between January and June, 1832, Mr. Mead, the Missionary stationed at Neyoor, gives an encouraging account of the villages in which the native readers labour. After referring to the village of Paenguddy, where the inhabitants delivered up the serpent-idol, represented in the first page of this Sketch, the worship of which they had, by the Divine blessing on the labours of the native readers, been induced entirely to renounce some time before, he gives the annexed account of other stations in the neighbourhood.

We have long been in treaty for a valuable piece of ground, well adapted for the erection of a school house, or other Mission building at Careavilly. A heathen temple still stands on the spot; but some of the owners (of which there are a great number) having embraced Christianity, and others being favourably disposed, we have obtained legal possession of the spot. A school house will be soon erected, and public worship conducted in the evenings for the benefit of those Christians and others whose dwellings are contiguous to it. We expect that the Pagoda will no longer be used as a place of heathen worship, and that it will either be removed or suffered to go to decay; the latter is thought to be the most advisable mode of rooting out idolatry from the place. The heathen hold the pagoda in great veneration, and if any thing was done that looked too much like a triumph over them, it might be resented and occasion opposition. It is the principal devil-house in these parts next to Mundacadoo.

A small congregation is forming at Velavoor, a branch of the Etavilly congregation, and another at Manganvilly, a branch of the congregation at Davyodoo. At both of these places several families have renounced idolatry in addition to those who had usually assembled at Etavilly and Davyodoo respectively; but a want of convenient places to assemble in on the Sabbath is greatly felt: this inconvenience I hope will be partially remedied soon, when larger attendances may be expected.

The new congregation to the westward in the district of Neyattangherry, mentioned in the Report, have increased from 70 to 200. A small house has been erected for their accommodation in a central spot. Some persecution has been experienced in consequence of the refusal to make the usual offerings to the heathen temples; but as that is contrary to the proclamation, we hope this cause of complaint will hereafter be removed.

The services at all the congregations have been regularly attended on the Sabbath. Many are desirous of being baptized, and I hope to have the privilege of administering that ordinance to about seventy persons in the course of next month. Two days in the week have been appointed for those who have leisure to attend at the different places for instruction, conference, and prayer. These services have been well attended when the season of the year and the engagements of the people have permitted. Upon the whole, our visits to the different villages have been interesting, and I hope more prized by the people under our care, who in many places manifest a growing concern for religious knowledge, apparently arising from a sense of its being the one thing needful. With regard to the majority, however, while we have no complaint to make on the score of attention,—for no congregations are perhaps more attentive in the house of God,—we earnestly desire to see greater evidences of a change of heart than at present appear; this the Spirit of grace alone can effect.

The extensive and valuable labours of the native readers, the numbers under Christian instruction in the several schools, the progress of a spirit of inquiry among the people, their increasing conviction that the religion of the Bible is the one thing needful, and the attentive behaviour of the native congregations in the places of worship, unite to enforce on every disciple of Christ more fervent and persevering prayer, for the influences of the Holy Spirit to make the word delivered a savour of life unto life to those who hear it, and thus to accelerate the arrival of the period, when the worship of the serpent, and every other delusive idolatry promoted by the great destroyer of our race, who, under the form of a serpent, introduced sin and all its degradation and penalties to our world, shall be discontinued, and incense shall be offered, and a pure offering shall be made unto Him, whose name shall be great among the Gentiles from the rising of the sun even unto the going down of the same.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars London.*

LONDON: Printed by W. CLOWES, Stamford-street.

No. LXII. JULY, 1833.

Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

MISSIONARY VOYAGE IN THE SUNDERBUNDS.

To the south-east of Calcutta, and stretching along the coast of the Bay of Bengal, is an extensive tract of country called the Sunderbunds. This dreary region is composed of a labyrinth of creeks, all of which are salt, except those which communicate with the principal arm of the Ganges; these natural canals form a complete inland navigation. The passages through the Sunderbunds for large vessels, Major Rennel observes, presents a grand and

but not killed, crept out of the jungle, and though evidently much injured, yet with some difficulty reached the river, and escaped the power of his sanguinary foe. He however was too much lacerated to remain long in the water, and soon came again to land, but took the precaution of exposing but a part of his body, and keeping his face towards the shore. He continued but a very short time, and again launched into the deep, repeating his visits to the beach almost every quarter of an hour whilst we remained. The sight was certainly the most dreadfully magnificent that can possibly be conceived, and one we believe that is very seldom witnessed. It taught us and our people a very important lesson, viz. not to go needlessly on shore in such a place. Immediately before this circumstance occurred, one of our native christians had expressed a wish to his friends, as he had hitherto seen nothing to alarm him, to go and examine the nature of the country. What followed, completely satisfied his curiosity; and not only his, but that of all the boatmen likewise.

Tuesday, 17.—Passed the *Thukooran*, and arrived at night at the *Mutwal*, both immense rivers, about 5 miles broad. During the whole of this day we did not see a single human being, nor hear a sound except the howling of the winds through the forest trees, the splashing of the waters, and the occasional screaming of the sea-gull. At night we passed through a very narrow channel, and the boat frequently was brushed by the leaves and branches of the trees on shore. The moon was at its full, and enabled the boatmen to perceive a huge tiger stealing from behind the bushes and following the boat, waiting an opportunity of springing on board, and seizing one of us as his prey. The poor people, dreadfully alarmed, pulled with all their might, and with the blessing of God, after some considerable time, we entered the large river, and thus escaped the danger with which we were threatened.

Wednesday, 18.—Entered *Heeroonbunga nuddee*, where we found several small bodies of Molungees, employed in making salt. These wretchedly poor people, to protect themselves from the tigers with which the place abounds, have formed several inclosures about 30 feet square, and about 12 feet high, of strong posts fixed in the earth, and the interstices filled up with a thick rush, the whole well fastened together with slips of bamboos. Within these enclosures, a long hut is constructed, in which all the party reside. They were exceedingly ignorant, not one of them being found able to read or write. In order to be preserved from beasts of prey, they present a daily offering at the shrine of some imaginary deity, who generally has his altar erected in the midst of the jungle. This evening, having come to anchor in a place so exceedingly wild, that we imagined no human being, in his right senses, would attempt to put his foot on shore, we were astonished at perceiving two men running with all their might along the beach, occasionally entering the jungles for a few minutes, then emerging again, and pursuing their course with the greatest possible speed. They were merely armed with thick sticks. We were afterwards informed that they were going to present the evening sacrifice of their party, and in order to prevent being seized by a tiger they kept constantly on the run—the habits of that animal, as they supposed, not allowing him to seize on his prey whilst it continues in rapid motion. There is no doubt, however, but that several of these poor infatuated creatures in this way are destroyed. The conduct of these people, when compared with that of thousands of professing Christians, afforded us matter for painful reflection. They, to obtain the favour and protection of the god of their tribe, consider no danger or fatigue too great; but boldly traversing paths untrod by human feet, except their own, every evening with their lives in their hands, go forth to present their sacrifices and offer up their prayers,—whilst thousands of those called by the name of Christ, living under a dispensation where mercy and not sacrifice is required, who are called to enjoy sabbath after sabbath, and time after time, the ordinances of religion, remain indifferent to its concerns, and rather than go to the house of God, continue in idleness at home, or spend their time in the service of Satan abroad. If the former are refused admittance into the heaven of God's glory, where will the latter appear?

Saturday, 21.—To day we have lost sight again of every vestige of cultivation, and are surrounded with jungles so thick, that in them "darkness seems to hold her midnight reign." The river water here is no longer salt, and during the ebb-tides is almost sweet; as a consequence of this, the place abounds with alligators—in less than two hours we counted eleven of these voracious creatures, basking in the sun on the shore. They were all of the round-headed kind, and were of an enormous size. In the evening, we came up with several boats, and cast our anchor amongst them. The moon had not yet risen, and the shade of the jungle cast on the waters made the darkness appear more dense. During the bustle occasioned by dropping the anchor, and the boatmen preparing for their evening meal, a long narrow boat came along side, and whilst one man, imitating the voice of a Mussulman fakeer, exclaimed, "*Allah! Allah! Rosool!*", about ten sturdy fellows, armed with large bamboos or spikes, we could not at the moment discover which, jumped up, and were on the point of leaping on board, when the cries of the boatmen aroused us to a sense of the danger. We immediately seized the arms we had taken with us to protect us from beasts of prey, rushed upon deck, fired over their heads, and prepared for closer conflict if necessary. But the sound of our fire-arms was quite sufficient to alarm their fears, and they immediately fled. "Guilt makes cowards of us all," says an English poet; and a higher authority declares, that "The wicked flee when no man pursueth." Had these river-pirates known the agitation into which their presence had thrown our boat people, and that they had to contend with merely two individuals who would have resisted them in their lawless attack, they might have succeeded better than they did. The possibility of their renewing the assault kept us watchful a good part of the night; but through the kind care of Him who is as a wall of fire round his people, we suffered no further interruption, and about 2 o'clock in the morning retired to rest.

The friends of the Missionary Society must rejoice that their brethren have sought out and visited with the tidings of Divine mercy the inhabitants of these dreary and ungenial regions, while the increased attention to the preaching of the Gospel, the eagerness with which books on the subject of religion and portions of the Scriptures are sought, and the careful attention with which in many instances they are read, not only in the populous cities of Calcutta, Benares, &c. but by the poor and solitary inhabitants of the inhospitable Sunderbunds, cannot fail to afford sincere pleasure to the friends of Missionary efforts, and to inspire, in union with greater devotedness to the work, more fervent prayer, that the wilderness and the solitary place may be glad, the glory of the Lord be revealed, and all flesh see it together.

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No. LXIII. OCTOBER, 1833.

Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

FIGURE OF A WARRIOR OF THE TEII TRIBE, IN NUUHIVA, ONE OF THE MARQUESAN ISLANDS.

THE MARQUESAS.

THE Marquesas are a group of Islands in the Southern Pacific, about eleven hundred miles to the North-East of the Society Islands, and form the North-Eastern extremity of an almost continuous chain of mountainous islands that stretch in an Easterly direction across the Pacific Ocean, from Borneo, New Guinea, and the large islands of the Eastern Archipelago towards the continent of South America.

The Marquesas form two clusters, which were discovered at different periods, and are politically, as well as geographically, distinct. The south-eastern cluster, comprehending five islands, *Tahuata*, or Santa Christina; *Hivaoa*, or La Dominica; *Mohotane*, or San Pedro; *Fatuhiva*, or La Magdalena, and *Fetuuka*, or Hood's Island, were, with the exception of the last, discovered in 1595 by Alvaro Mendano, a Spanish navigator, who was proceeding from Peru to the Solomon Islands. In honour of the Marquess Mendoza, viceroy of Peru, and patron of the enterprise, Mendano designated the islands, *the Marquesas*. In 1774, they were visited and examined by Captain Cook, who discovered the island called Hood's Island, to which he supposed the natives gave the name of *Tebua*. In 1789, they were visited by Marchand, a French navigator, who saw other lands to the northward; but it was not till the following year, when Lieutenant Hergest, in the Dædalus, on his voyage from the Falkland Islands to Hawaii, touched at the Marquesas, in March, 1792, that the Northern cluster was explored, or, so far as we know, any account of them published. This division consists also of five islands: *Nuuhiva*, or *Nukuhiva*, the largest in the group, called by Hergest, Sir H. Martin's Island; *Uapou*, Trevenian's Island; *Huakuka*, or Riou's Island; Hergest's Rocks, and Robert's Island. Although the latter group has been called Ingram's Islands, after an American trader, who saw them soon after the time of Marchand's visit, Hergest's Island by Vancouver, and more recently Washington's Islands; they are usually, in common with the more southern islands, designated the *Marquesas*. They extend, according to Malte-Brun, from 7° 51′ to 10° 25′ south latitude, and from 138° 48′ to 140° 29′ west longitude.

Their geographical extent is less than that of the Georgian and Society Islands, and Nuuhiva, the largest, is much smaller than Tahiti. The islands are not protected, like most others in the Pacific, by coral reefs. The sea extends to the base of the mountains, and prevents the formation and preservation of that low border of prolific alluvial soil, so valuable to the Society Islanders. Extensive valleys abound in the Marquesas, and in these the inhabitants generally reside. The vegetable productions correspond with those of the islands to the west, and are cultivated in the spacious valleys. The bread-fruit is the chief article of support to the inhabitants, it is cultivated and preserved with peculiar care, and probably is obtained in greater perfection among the Marquesas than in any other islands of the Pacific.

Notwithstanding the fertility of the valleys, and the superiority of the bread-fruit, which grows spontaneously, seasons of famine are frequent and severe; they are occasioned by the indolence of the people, and their dependence on the bread-fruit crop; a failure in which, reduces them to a state of the greatest destitution, and often leads to the perpetration of the most revolting and unnatural crime of murdering and feeding upon each other. It would be a source of much satisfaction could we believe the report of this appalling fact to be destitute of foundation, but the testimony of the natives of Tahiti, and of foreigners who have resided among them, of the Missionaries and voyagers by whom they have been visited, seems to be not less decisive than distressing. Krusenstern, in his voyage round the world, touched at Nuuhiva, on his way to Japan. He obtained much information from Roberts, an Englishman, who had resided some time on the island, and states, that in times of famine, the men butcher their wives, and children, and aged parents, and devour their flesh with the greatest satisfaction. Even the tender-looking female will join, if permitted, in the horrid repast. Most of their recent visitors seem to think the population is diminishing, and that the remnant is much deteriorated. But though we are not acquainted with the actual amount of the population, it is still greater, in all probability, than that of the Georgian and Society Islands.

Physically considered, the Marquesans are described as among the most perfect of the human species. The men are said to be tall and strong, while many of them exhibit the finest symmetry of form: they are frequently upwards of six feet high, their limbs muscular and firm, but not heavy. Their movements are always agile, often easy and graceful. In shape and form the females are inferior to the men, yet often present most agreeable models of the human figure, and are equally distinguished by the liveliness of their disposition, and the ease and quickness of their gait and movements. Some visitors, however, have represented them as scarcely superior to the Society Islanders. The com-

plexion of the Marquesans is much lighter than that of the Tahitians, but it is seldom that the natural colour of their skin is discernible, on account of the astonishing manner in which their bodies are tataued and the frequent application of a preparation of turmeric and oil.

In the practice of tatauing they surpass all other nations, both as to the extent of the human body to which it is applied, and the varied images and patterns thus impressed. Their tatauing is less rude than that of the Sandwich and Palliser islanders, less curious and intricate in its figures than that impressed on the face of the New Zealanders, equally elegant, and far more profuse than that of the Tahitians. The colouring matter itself is of a jet-black, but, as seen through the white skin beneath which it lies, it gives the limbs, and those parts of the body to which it is applied, a blue or dark slate-coloured hue. The females do not practise tatauing more than those of Tahiti, but many of the men cover the greater part of their bodies. The face is sometimes divided into different compartments, each of which receives a varied shade of colour; sometimes it is covered with broad stripes, crossing each other at right angles; and sometimes it is crowded with sharks, lizards, and figures of other animals, delineated with considerable spirit and accuracy, frequently so as to give the countenance a most repulsive and frightful aspect. The operation of perforating the skin and injecting the colouring matter must be exceedingly tedious and painful, as the most tender parts of the face, such as the inner surface of the lips and the edges of the eyelids are thus punctured.

The figure in the present sketch exhibits with fidelity the symmetry of form so often seen among the Marquesans, and the curious, profuse, and not always inelegant figures tataued upon their persons. It is a representation of a warrior of the Teii tribe, one of the chief clans in Nuuhiva, or Sir H. Martin's Island. The figure is engraved from a drawing made by the Rev. C. S. Stewart, who visited the Marquesas in 1829, and not only presents a view of the curious tatauing, but of the helmet, ornaments for the ears, dress, and weapons, of what a barbarous superstition has taught them to consider the most important class in the community—the fighting men of Nuuhiva.

The testimony of almost all who have visited the islands concurs in inducing the belief that the morals of the Marquesans are exceedingly debased, that their licentiousness is of the most shameless kind, that their propensity to theft is universal, and that they are quarrelsome and murderous. Since Mendano first anchored off their shores, few ships have visited them during whose stay the blood of Europeans or natives, or both, has not been shed; and fewer still whose crews have not been engaged in violent and alarming quarrels. The Russian navigator, whose testimony has been already referred to, observes, that, though they manifested some degree of honesty in barter, they appeared to have neither social institutions, religion, nor humane feelings.

Wars are frequent and cruel; and appear to be pursued chiefly from a desire of plunder, or of feasting upon the bodies of their enemies. The skulls of the captured are sometimes worn as trophies of a warrior's prowess. Human bones constitute part of the furniture of their dwellings, and human hair ornaments most of their implements of war. According to the testimony of the European Missionaries by whom they have been most recently visited, part, if not all, the bodies of the slain furnish the victor's banquet.

Conduct more diabolical than that attributed to them, in connexion with this revolting practice, cannot easily be conceived of, and however reluctant we may have been to admit the cannibalism of any of the Polynesian tribes, the testimony of foreigners of every nation by whom the Marquesans have been visited, and of the Native Teachers from the Society Islands, who have resided for a long time among them, forces upon us the belief that they perpetrate this unnatural crime to as great an extent, and under circumstances as aggravating, as it has been met with among any portion of mankind.

Though the above account, which is taken chiefly from Mr. Ellis's *Polynesian Researches*, exhibits them as exceedingly debased in morals, and degraded by an absurd and cruel superstition, they are not beyond the reach of Divine mercy, nor incapable of benefit from the communication of the Gospel. To convey to them this invaluable blessing several attempts have been made.

In 1797 a Mission was commenced in Tahuata, but after a residence of about twelve months, Mr. Crook was unexpectedly removed from the islands, and the effort was not repeated until 1821, when two natives from Huahine were appointed to the Marquesas, but were unexpectedly detained in the Sandwich Islands. In 1825 the attempt was renewed, and Mr. Crook conducted thither two native teachers from Huahine, and one from Tahiti. Several natives, who had known Mr. Crook during his former abode,

welcomed his return. The greater part of the inhabitants of the islands, however, were exceedingly vicious and disorderly in their behaviour, as well as strongly attached to their superstitions. After remaining about a month among them, holding repeated conferences with the chiefs and priests, Mr. Crook left the native teachers under the protection of a friendly chief in Tahuata or Sta. Christina. Their prospects of usefulness were at first encouraging; but the wickedness of the people was so great, their conduct so violent and alarming, even to the Tahitians, that they returned. They were succeeded by others, who were obliged to leave in 1828. In August, 1831, Mr. Darling visited all the Islands.

Fatuiva, or La Magdelena, is the most southern and easterly island of the group, and is usually the first seen by vessels approaching the islands from the eastward. On the 2d of August, 1831, Mr. Darling and his companions in the Olive Branch saw this island, and at daylight the next morning found themselves within about twelve miles of its south-eastern shore, which appeared exceedingly precipitous and rocky. When they reached the north-west side of the island a number of canoes approached the ship. From the natives in these, Mr. Darling learned that the inhabitants on shore were living in peace, and that it was nearly two years since war had existed among them. Encouraged by the account which the natives in the canoes gave of the state of the island, the boat from the Olive Branch was sent on shore for supplies. Fanâ, a native of the Marquesas, who had resided many years at Tahiti, and had, it was believed, become a decided Christian, accompanied by another Marquesan, proceeded to the shore for the purpose of obtaining supplies, but soon returned, accompanied by the chief of the valley off which the vessel was lying. He had been made acquainted with the object of their visit, and came to request that some of the teachers might be left among his people. As he stated that they had for a long period been exempt from wars, seemed desirous to receive instructors, in which it was ascertained the people also concurred, promised to protect those who might be left, to supply them with the means of support, and afford them every facility in his power in the prosecution of their work, Mr. Darling communicated the subject to the Teachers, and two of them from the church at Paofai in Tahiti agreed at once to remain at the island. Towards the evening of the same day, after a suitable address from Mr. Darling, they were commended to God in prayer in the presence of the chief and people from the shore, who were on board at the time, and having received from Mr. Darling a paper, stating that they were placed there as Christian Teachers by the missionaries in Tahiti, under the patronage of the London Missionary Society, they affectionately took leave of the Teacher and their companions, and with a few useful articles of clothing, tools, and a supply of spelling books, &c., they left the ship, and accompanied the chief and people to the shore. Having passed the boisterous surf at the landing place, they found the people assembled. Fanâ explained to them the object of the friends from Tahiti in coming amongst them, and recommended them to the favourable regard of his countrymen. The people having promised to treat them kindly, Fanâ returned on board, and the vessel proceeded to the other islands.

Mr. Darling remained among the islands about fifteen days, removed the survivor of the two Teachers left in 1828, at Uapou, and left Native Teachers at Tahuata. The Teachers in the latter island, through the defection of one of their number, have since left the island, but those in Fatuiva remain, and though at times surrounded by war, and exposed to many perils, refuse to leave their station, and hope ultimately to accomplish their important object; but the ferocity of the Marquesans, their insatiable desire of fire-arms and ammunition; their love of war, its sanguinary character, and the inhuman practice of cannibalism with which it is usually concluded; their inveterate attachment to a system which sanctions every vice, and encourages every cruelty; their abominable licentiousness, and natural fickleness of disposition, appear to present almost insurmountable barriers to the success of the Native Teachers. The chiefs of all the islands have, however, expressed their desires that white men should go and reside among them as religious instructors. The attention of the Directors of the London Missionary Society has been for some time past directed to these islands. They have also been visited by a deputation of the American brethren from the Sandwich Islands, and it is hoped that an efficient mission or missions will be commenced amongst them from the American or British Society, or both, without delay. They form part of the Heathen that shall be given to the Redeemer for his inheritance, and are among the number that shall be blessed in him, and shall call him blessed.

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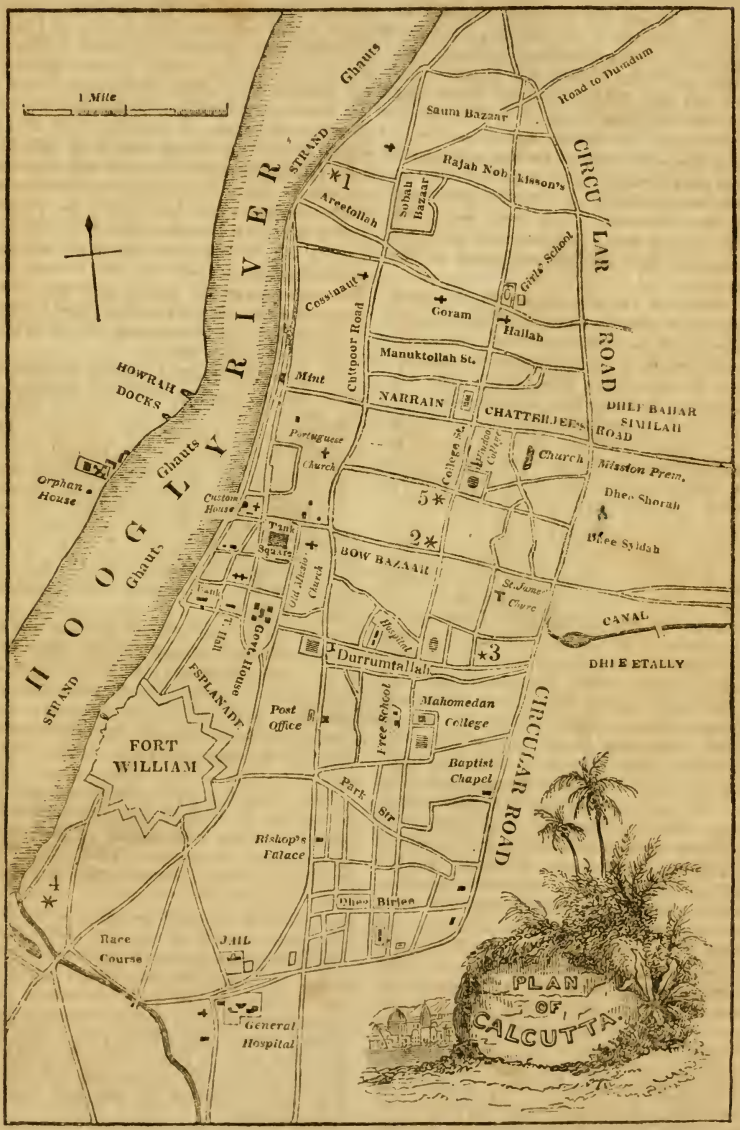
No. LXIV. JANUARY, 1834.

Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



STATIONS OF THE LONDON MISSIONARY SOCIETY.

* 1, Haut Kollah Chapel.
* 2 Bow Bazar Chapel.
* 3 Union Chapel.
* 4 Coola Bazar Chapel.
* 5 Tontonia Chapel.

CALCUTTA.

This metropolis of British India, the seat of the supreme government, the emporium of the commerce of Bengal, is, in regard to the relation subsisting between England and the nations of the East, the most important city in India. It is situated on a flat and originally marshy country, destitute of every natural advantage, except the proximity of the river, which could render it an eligible site for a city of such extent and population. Though greatly improved since it has been in the possession of the British, by clearing away much of the jungle or thicket, draining the streets, and filling up the places of stagnant water, it is still, from its natural position, less salubrious than many parts of India. The Hoogly, on the eastern side of which Calcutta stands, is here, at high water, about a mile across; and, on approaching the capital from the sea, the stranger is impressed with the number and the elegance of the villas on its banks, the fortress, domes, minarets, and spires, of the temples, mosques, and churches of Calcutta. But, whatever feelings of astonishment these and other peculiarities of the brilliancy and splendour of an oriental city may produce, and whatever excitement of feeling the dense population, the varied costume, the strange features, and novel appearances and usages may occasion, the heart of the Christian is depressed, and his soul stirred within him in anguish, on beholding the city, a small portion only excepted, wholly given to idolatry, whose polluted and repulsive emblems are exhibited in almost every object, and the marks of which are inscribed on the forehead of almost every native whom he meets.

Calcutta extends along the border of the river about six miles, and is, in some places, a mile and a half in breadth. The native, which is the northern, portion of the city, exhibits a striking contrast with the part inhabited by Europeans. It is extensive and populous. The streets are narrow, dirty, and unpaved. The houses of two stories are of brick, with flat terraced roofs; but the greater number of dwellings are mere mud cottages, the roof being covered with small tiles, and the sides formed of mats, bamboos, or other equally combustible and perishable materials.

It does not appear that any correct census of the population of Calcutta has yet been taken; but, according to the best estimates that have been formed, its population is perhaps not less than 400,000. In 1798, the total number of houses and shops was 78,760. The adjacent country is exceedingly populous; and, according to a calculation made by the police magistrates in 1802, it was supposed that the city, within a circuit of twenty miles, comprehended a population of 2,225,000 souls.

Calcutta is admirably situated for commerce. Ships of considerable size from England sail a hundred miles up the Hoogly to its warehouses; while the Ganges furnishes facilities for inland navigation to the northern borders of Hindostan.

But, however important Calcutta may be in relation to commerce or politics, science or civilization, it is vastly more so, in the estimation of the Christian, as the chief seat of that power whereby, in the arrangements of Him by whom kings reign and princes decree judgment, eighty millions of his fellow-creatures acknowledge British dominion, and a hundred and twenty millions are, more or less, brought under British influence,—not for the purpose of fostering the pride, or augmenting the wealth and aggrandizement, of Britain; but to receive from his country the light of Revelation, the institutions, ordinances, and blessings of the gospel of salvation.

To promote an object so important and desirable, the attention of Christians of different denominations has, in recent years, been frequently directed to Calcutta, and vigorous efforts have been made to communicate the gospel to its inhabitants. The Rev. J. Z. Keirnander, the first Protestant Missionary to Bengal, founded in 1770 the Old Mission Church in the city. Since that period several Societies have sent forth their Missionaries to attempt the evangelization of its inhabitants.

The plan of Calcutta on the preceding page, copied chiefly from one on a larger scale published by W. Woollaston, Esq., in 1826, gives an outline of the city, and the sites of some of the principal Missionary stations. Those of the Church Missionary Society are distinguished by a †; and those of the London Missionary Society by a * and a figure with reference to the foot of the page.

The first Missionary from the London Missionary Society to Bengal, Mr. Forsyth, was sent out in 1797. He was not, however, allowed to settle in Calcutta, but removed to Chinsurah, where he chiefly resided, labouring in that and the adjacent parts of the country until 1813, when, in compliance with his wishes, Mr. May, who had recently arrived in Calcutta, commenced his stated labours in Chinsurah. Regular Missionary efforts were not commenced by the London Missionary Society in Calcutta until 1816, when the Rev. Messrs. Townley and Keith commenced their labours by preaching to the British residents while pursuing the study of the native language. In 1819, they commenced a service on the Sabbath in Bengalee. They also directed their attention to schools, and preaching to the natives, which has been continued until the present time. In 1821,

a substantial and commodious edifice, designated "Union Chapel," was opened for public worship. The expense of this building was defrayed by the liberality of the church and congregation gathered together by the Missionaries, generously aided by the Christian residents of all denominations. In 1822, Mr. Townley was succeeded by the Rev. James Hill, by whom the Gospel continues to be faithfully dispensed. Besides Union Chapel, the Society occupies several stations in Calcutta itself, which are marked in the plan. In these and others, both in the city, surrounding villages, and in places of public resort, the Missionaries are faithfully and laboriously employed in distributing religious tracts and copies of the Scriptures, superintending schools, conversing with inquirers, disputing with gainsayers, and preaching in the native language the Gospel of salvation.

Besides the church at Kidderpore, the first member of which was baptized in 1823, and which, when the last accounts were sent off, contained 36 members, in 1829 a native church was formed in Calcutta, composed of eight members; to these others have been added, till the number has amounted to 34.

In addition to the results of Missionary operations among the heathen, the efforts of Christian Ministers, of various denominations, among the European and East-Indian portions of the community, have been highly beneficial. The evidence of this which the several Institutions for promoting education and diffusing the knowledge of the Gospel in Calcutta and its vicinity supply is peculiarly encouraging. Among those supported by voluntary contributions, and connected, more or less, with Missionary operations, the following list, though imperfect for want of sufficient information, will be gratifying:—

1 Calcutta Auxiliary Bible Society
2 Calcutta Auxiliary Bible Association
3 Calcutta School-Book Society
4 Calcutta Christian Tract and Book Society
5 Bengal Auxiliary Missionary Society
6 Church Missionary Society
7 Baptist Missionary Society
8 Church Missionary Association
9 Christian Instruction Society
10 Calcutta Bethel Society
11 Ladies' Society for Native Female Education
12 Baptist Free-School Society
13 Female School Society—in connexion with the London Missionary Society
14 Juvenile Society for Distributing Tracts and the Scriptures
15 Parental Academy

In the latest, the Fourteenth, Report of the Bengal Auxiliary to the London Missionary Society, Mr. Gogerly, one of the Society's Missionaries in Calcutta, gives the following interesting account of the family, to which four adults and one infant, baptized during the previous year, belonged:—

In the village of *Taroleah*, adjacent to *Kristnapore*, there are seven or eight cottages, occupied by the members of one large family, the head of whom, Lochun Mundul, some three years back became security, together with three other persons, for the *Izadah* of the place. This person, after a time, absconded with upwards of 200 rupees belonging to the zemindar, on which Lochun Mundul was seized, and, being unable to produce the amount, was thrown into prison. Refusing the fourth part of the sum, for which alone Lochun Mundul had always considered himself responsible, the zemindar expressed himself determined to retain the poor man in prison. By this act of cruelty, an aged mother, a wife, five children, and several other dependent members of the family were deprived of their protector, and thrown into the greatest distress.

It pleased God graciously to overrule the cruelty of the zemindar for the benefit of Lochun Mundul; for, whilst immured within the walls of a prison, he heard, for the first time in his life, that there was such a Saviour as Christ the Lord. The conversation of Christian friends, who occasionally visited him, soon convinced him that he was in a state of moral captivity, a slave to sin, and an enemy to God by wicked works. The insufficiency of his powerless gods to deliver him from the wrath to come, and to break the fetters with which he was bound, was pointed out to him; and he was invited to apply to Jesus, who, as he was assured, was anointed for the express purpose of preaching deliverance to the captive, and the opening of the prison doors to them that were bound. He was then led seriously to consider the nature of the hope which the Hindoo system affords; and, finding it to be a false hope, established on a false foundation, and supported by false promises, he consulted not with flesh and blood, but determined, whatever the consequences might be, to separate himself from a system so void of consolation in trouble, and so destitute of the means for obtaining eternal life. He immediately sent for his three brothers and his uncle, and declared to them his intention of forsaking the religion of his forefathers, and of becoming a disciple of the Lord Jesus Christ. As may be supposed, his brethren were astonished and alarmed, and entreated him to pause and consider well the consequences of such a step; and at last pursuaded him to delay the measure till the rest of his family should be made acquainted with the fact.

When his brethren reached their home, they assembled all the members of the family together, and related all that had taken place; when some of them expressed their inclination to unite with their brother, in case all the family would agree to do the same. In that little company there is no doubt but that the Spirit of God presided, and led them to adopt such a resolution, as I have every reason to hope will be attended with the most important consequences. They determined that they would not forsake their friend and brother, but would cast in their lot with him, and become one with him in suffering and in joy. As soon as this was made known to Lochun Mundul, he forsook his caste, by publicly eating with the Christians, and the rest of the family did the same at *Taroleah*; by this step about twenty persons, of different ages, became nominally professors of Christianity, and expressed themselves willing to receive instruction. On my first visit to them, I was received with great kindness, and the attention they paid to the reading the word of God was pleasing. I immediately put them under a regular course of instruction. The boys were sent to the Mission School at *Kristnapore*; and in the evening of each day it was a novel but pleasing sight to see a lad of twelve years of age, surrounded by his paternal grandmother, about eighty; his maternal grandmother, about sixty; his mother, four uncles, with their wives, besides other members of the family, and teaching them the First Catechism. They cheerfully submitted to be thus taught, till *all* of them could repeat the Ten Commandments, and several questions respecting the atonement of Christ, whilst some of them committed the whole of the Catechism to memory. In process of time, Lochun Mundul was released from

prison, and, after an absence of eighteen months, was restored to the bosom of his family. He was taken from them an ignorant idolater; but returned with that knowledge which makes wise unto salvation. He left them equally ignorant; he found them acquainted with the truth, that "God so loved the world, as to send his only-begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life." On his return, every thing connected with their former idolatrous system was destroyed; the toolsee tree was plucked up by its roots, and thrown away as a worthless thing; the family gods were broken to pieces, and every vestige of Hindooism was entirely abolished. From this period they made rapid progress in the knowledge of the Scriptures, and their conduct being consistent with their profession, Lochun Mundul, with his wife and four children, his mother, his wife's mother, and others, were publicly baptized on the 5th of Nov. 1830, at *Kristnapore*. Four others of the family were baptized in December last, and the rest are candidates for the ordinance. Instead of the day now commencing and closing merely with the cry of *Ram, Ram, Horee, Horee*, a hymn is sung, and prayer and praise to the God of heaven, through Jesus Christ our Lord, is regularly presented by the members of this interesting family.

The following narrative, communicated also by Mr. Gogerly, of the manifestation of Divine mercy to another individual, under very different circumstances, is scarcely less interesting and encouraging:—

A young girl, some twenty years ago, playing near her father's house, a respectable Brijabasee, in a village of Nepal, was by some heartless wretches seized, brought to Calcutta, and sold for a slave. The providence of God so ordered it, that she came into the possession of a kind and respectable mistress, who brought her up as her ayah, (a waiting maid,) and who, after she had lived with her several years, granted her liberty. In the capacity of an ayah, she has since attended several ladies, but none ever took the trouble to teach her the way of salvation. Consequently, she grew up in ignorance, adopted the Mussulman habits, assumed a Mussulman name, and lived for some time as the wife of a Mohammedan. About two years ago, her conscience began to trouble her; she felt exceedingly uneasy in her mind, but was unconscious of the cause. This uneasiness continued to increase, and, having no friend to advise with, she knew not what to do. The Holy Spirit, however, began "to lead her in a way she knew not." She had no rest, day or night, till she had broken off her connexion with the man with whom she lived. She then entered the service of the lady with whom she is now living, and made known to her the state of her mind. This lady taught the poor woman the Lord's Prayer, in English: and, knowing no better, without understanding a word of what she said, she endeavoured to satisfy her mind with constantly repeating this form of prayer. She now, however, began to feel herself a lost sinner in the sight of God, and in want of a Saviour, but knew not where to go for advice till God had provided means for accomplishing his purposes of mercy according to the election of grace. One day a poor beggar went to the door of her mistress's house to solicit alms; the ayah entered into conversation with him,—not about the trifles which generally form the subject of their conversation, but about the salvation of the soul. "Oh," said the man, "I have heard about that before." "Where?" said the ayah. "At a house in *Durrumtulla*, where all the *goreeb loke* receive a weekly supply of rice; and a man comes and preaches to us about our souls, and about salvation by Jesus Christ."—"About Jesus Christ, did you say?" the ayah replied, "where is that man to be found? I will go to him at once: if salvation is to be obtained by Jesus Christ, it is just what I want—I will go, and perhaps he will tell me how to find Jesus Christ." "He lives," says the man, "close to the *Dinga Bhanga* chapel, and his name is Narapot Christian." (A native teacher connected with the Calcutta Mission.) This was enough; the poor woman immediately went in search of the man who could direct her to Jesus—she came to his house—told him her history—her hopes, her fears, and begged advice. He directed her to "the Lamb of God, that taketh away the sin of the world"—explained the mysteries of redemption, that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Her mind now became easy—she found she had a ground of hope which was "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—she felt, although she was a great sinner, she could rejoice in God her Saviour. From this time she regularly attended divine service on the Sabbath afternoon at Union Chapel, and occasionally received private instruction from Mrs. Gogerly and myself. She was desirous of being baptized immediately, but, anxious to know more of her character, I delayed it a considerable time, when on Sabbath afternoon, the 6th of August last, I baptized her by the name of Mary. May the spirit of that Mary who sat at the feet of Jesus, and listened to the gracious words which proceeded from his lips, and of that other Mary, who bathed the feet of Christ with her tears, and wiped them with the hair of her head, be granted unto her, that she may walk in the ways of holiness without hypocrisy, and at last may find eternal life through Jesus Christ our Lord.

While instances of spiritual benefit to the natives in connexion with Missionary efforts are multiplying before us, it is with deep regret that we state the affecting disproportion still existing between the means hitherto employed by British Christians and the claims of this important station, where so many thousands are perishing from a famine of the bread of life. Throughout India, from all the Societies, there is not one Missionary to every two millions of people. May the fact excite deep searchings of heart among the friends of the Society and of Missions in general; and may the Lord, by the influences of the Holy Spirit, cause his people to come forward and consecrate person and property to the work; and inspire in all who name the name of Christ more fervent prayer, that a larger number of labourers may enter the vast field already white unto the harvest!

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission house, Austin Friars, London.*

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